



LIST OF VOLUMES CONSTITUTING THE NEW IMPERIAL SERIES OF THE REPORTS  
OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

Prescribed Number in New Series.	Name of book.	Author or Editor.	Date (passed or proposed) of publica- tion.	Existing Provincial No. in the case of books already published.		
				Western India.	Southern India.	Northern India.
I	REPORT OF THE FIRST SEASON'S OPERATIONS IN THE BELGAUM AND KALADGI DISTRICTS ..	Burgess ..	1874	I	..	..
II	REPORT ON THE ANTIQUITIES OF KATHIAWAR AND KACH .. .. .	Burgess ..	1876	II	..	..
III	REPORT ON THE ANTIQUITIES OF THE BIDAR AND AURANGABAD DISTRICTS .. ..	Burgess ..	1878	III	..	..
IV	THE BUDDHIST CAVES AND THEIR INSCRIP- TIONS .. .. .	Burgess ..	1883	IV	..	..
V	THE CAVES OF ELURA AND THE OTHER BRAH- MANICAL AND JAINA CAVES IN WESTERN INDIA .. .. .	Burgess ..	..	V	..	..
VI	THE BUDDHIST STUPAS OF AMARAVATI AND JAGGAYAPETA .. .. .	Burgess ..	1887	..	..	..
VII	LISTS OF ANTIQUARIAN REMAINS IN THE PRE- SIDENCY OF MADRAS (VOLUME I) .. ..	Sewell ..	1882	..	I	..
VIII	LIST OF INSCRIPTION AND SKETCH OF DYNAS- TIES OF SOUTHERN INDIA (VOLUME II) ..	Sewell ..	1884	..	II	..
IX	SOUTH INDIAN INSCRIPTIONS (VOLUME I) ..	Hultzsch ..	1890	..	III	..
X	DITTO (VOLUME II) ..	Hultzsch ..	1891	..	IV	..
XI	REPORT ON THE SHARQI ARCHITECTURE OF JAUNPUR .. .. .	Führer and Smith.	1889	..	..	I
XII	MONUMENTAL ANTIQUITIES AND INSCRIPTIONS IN THE NORTH-WESTERN PROVINCES AND OUDH .. .. .	Führer ..	1891	..	..	II
XIII	EPIGRAPHIA INDICA OF THE ARCHÆOLOGICAL SURVEY OF INDIA (VOLUME I) .. ..	Burgess ..	1891	..	..	..
XIV	DITTO (VOLUME II) .. ..	Burgess ..	1893	..	..	..
XV	SOUTH INDIAN BUDDHIST ANTIQUITIES ..	Rea ..	1894	..	..	..
XVI	REVISED LISTS OF ANTIQUARIAN REMAINS IN THE BOMBAY PRESIDENCY .. .. .	Cousens ..	Not yet published.	..	..	..
XVII	LIST OF ARCHITECTURAL AND ARCHÆOLOGICAL REMAINS IN COORG .. .. .	Rea ..	1894	..	..	..
XVIII	REPORT ON THE MOGUL ARCHITECTURE OF FATHPUR SIKRI .. .. .	Smith ..	1895	..	..	III
XIX	LIST OF ANTIQUARIAN REMAINS IN THE CENTRAL PROVINCES AND BERAR .. ..	..	..	..	..	..
XX	MONOGRAPH ON THE KANKALI TILA AT MATHURA .. .. .	Führer ..	1896	..	..	..
XXI	CHÂLUKYAN ARCHITECTURE ; INCLUDING EX- AMPLES FROM THE BELLÂRI DISTRICT, MADRAS PRESIDENCY .. .. .	Rea ..	1896	..	VIII	..

# MYSORE ARCHÆOLOGICAL SERIES.

Number of volume.	Name of book.							Author or Editor.	Date of publication.
I	COORG INSCRIPTIONS .. .. .							Rice ..	1886
II	INSCRIPTIONS AT SRAVANA BELGOLA .. .. .							Do. ..	1889
	<i>Epigraphia Carnatica.</i>								
III	INSCRIPTIONS IN THE MYSORE DISTRICT, PART I .. .. .							Rice ..	1894
IV	DITTO	MYSORE DISTRICT, PART II .. .. .					Do. .	In the Press.	
V	DITTO	HASSAN DISTRICT .. .. .					Do. ..	Do.	
VI	DITTO	KADUR DISTRICT .. .. .					Do. ..	Do.	
VII	DITTO	SHEMOGA DISTRICT, PART I .. .. .					Do. ..	Do.	
VIII	DITTO	SHEMOGA DISTRICT, PART II .. .. .					Do. ..	Do.	
IX	DITTO	BANGALORE DISTRICT .. .. .					Do. ..	Do.	
X	DITTO	KOLAR DISTRICT .. .. .					Do. ..	Do.	
XI	DITTO	CHITALDRUG DISTRICT .. .. .					Do. ..	Do.	
XII	DITTO	TUMKUR DISTRICT .. .. .					Do. ..	Do.	

# SOUTH-INDIAN INSCRIPTIONS.

TAMIL INSCRIPTIONS

OF

RAJARAJA, RAJENDRA-CHOLA, AND OTHERS

IN THE

RAJARAJESVARA TEMPLE AT TANJAVUR.

EDITED AND TRANSLATED

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VOLUME II.—PART III.

SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

WITH EIGHT PLATES.

MADRAS:

PRINTED AND PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

CALCUTTA: THACKER, SPINK & Co.  
LONDON: LUZAC & Co.

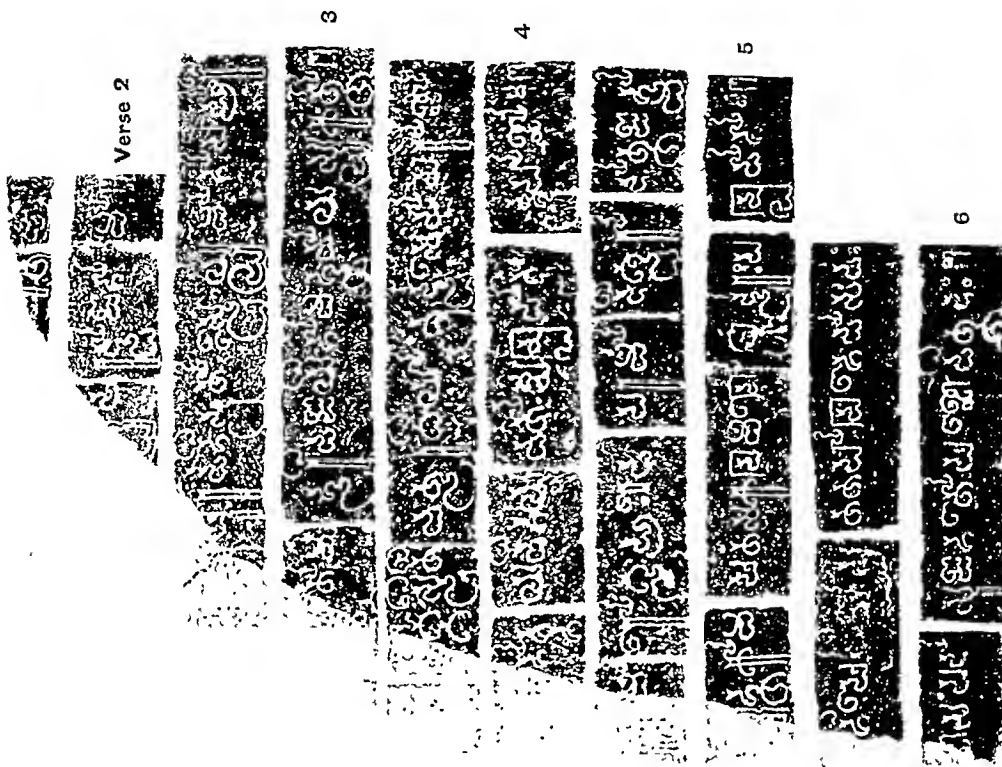
BOMBAY: THACKER & Co. (Ld.).  
LEIPZIG: OTTO HARRASSOWITZ.

1895.





(Vol. I, No. 24.)





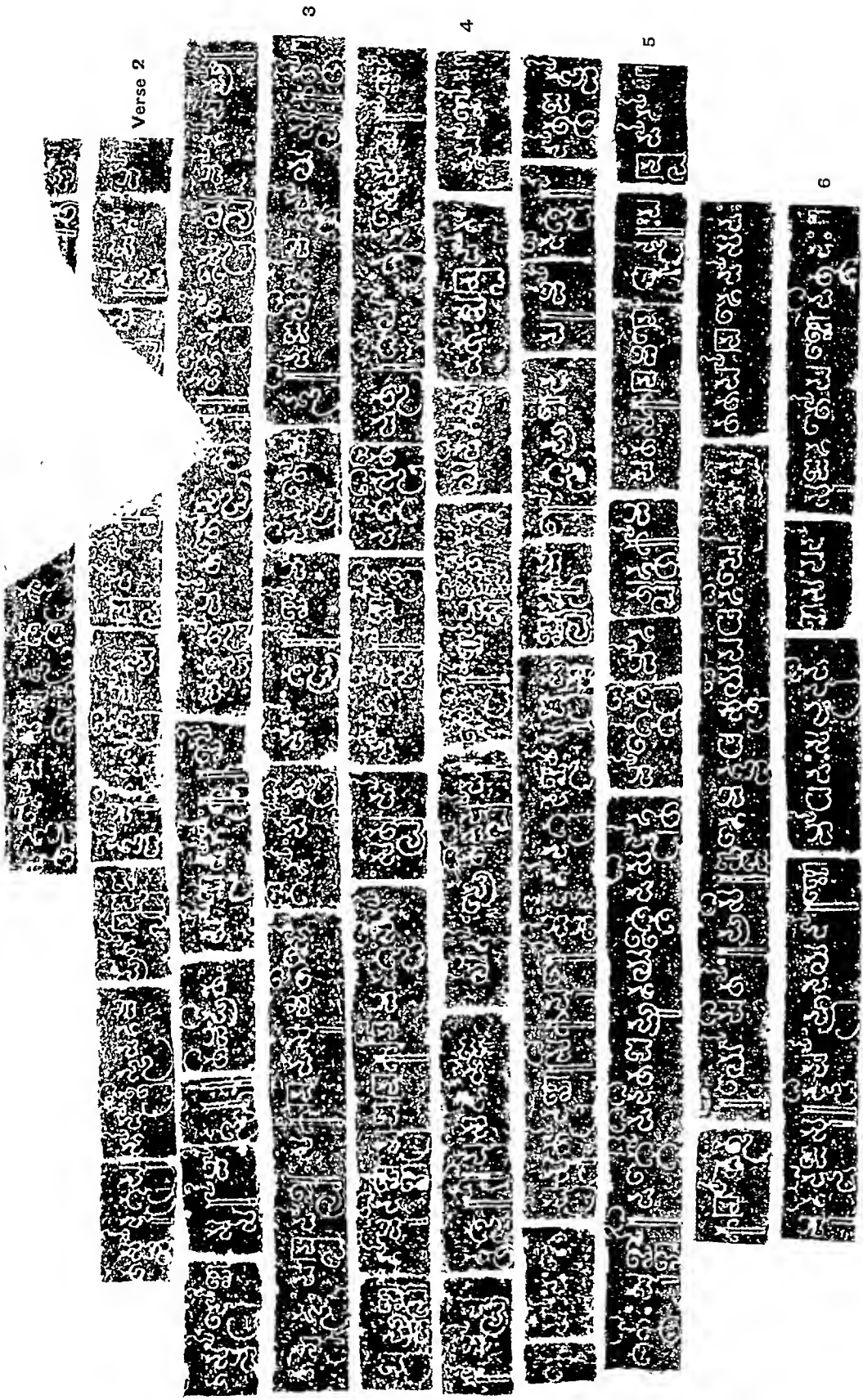


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SCALE .065

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E. HULTZSCH.

ॐ नमो भगवते वासुदेवाय ॥  
सर्वभूतहितं विनाशकं सर्वपापं ॥  
सर्वदुःखहर्त्रं सर्वसुखदायकं ॥  
सर्वलोकेश्वरं सर्वव्यापकं ॥  
सर्वभूतेश्वरं सर्वव्यापकं ॥  
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सर्वभूतेश्वरं सर्वव्यापकं ॥





## PART III.

## SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

## I.—ADDITIONAL INSCRIPTIONS IN THE TANJAVUR TEMPLE.

In the introductory remarks to No. 58 (page 229 f.) I had occasion to refer to four inscriptions of Râjarâjadêva, the lower portions of which are buried underground. Two of these (Nos. 65 and 66),— which, to judge from their beginnings, promised a rich harvest of proper names,— were since temporarily excavated, and impressions of them taken, by my assistants. This led to the discovery of two further inscriptions, which are engraved underneath No. 66, one of Râjêndradêva (No. 67), and one of Vikrama-Chôladêva (No. 68). I did not consider it worth while to excavate and copy the whole of Nos. 63 and 64, but shall now publish their first two lines as specimens.

## No. 63. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

From the published portion of No. 63, we learn that this inscription consists of a list of shepherds who had to supply ghee for temple lamps from the milk of a number of cattle, which had been presented to the temple before the 29th year of the reign of Râjarâjadêva by the king himself and by others, or bought from the funds of the temple. To each lamp were allotted 96 ewes,<sup>1</sup> or 48 cows, or 16 she-buffaloes. The daily supply for each lamp was one *urakku* of ghee.

## TEXT.

[1.] [ஸ்ரீ ஸ்ரீ ||] திரும[க]ள் பொலப்பெருநிலச்செல்வி[யு]ந்தனக்[டு]கயுரிமை பூண்ட-  
மை <sup>2</sup>மனக்கொ[ர]ளக்க[ர]ந்தன[ர]ர்ச்சாலை கலமறுத்தரு[ளி] வெங்கைநாடுக்கங்கபா-  
டியுதுளம்பபாடியுந்தடிகைபாடியுங்குடமலைநாடுக்கொல்லமுங்கவி[ங்]கமும் எண்டிசை  
புழை தர ஈழமண்டலமும் இரட்டபாடி எழரை இலக்கமுந்[தி]ண்டிதல் வென்-  
[ந்]த்தண்டாற்கொண்ட தன்னெ[ழி]ல் வளமுழியுளெல்லாயா[ண்]டுந்தொழுதக  
[வி]ளங்கும் யாண்டெ செழியரைத்தெ[சு] கொள் கொரா[ஜ]கெலரிவழி-  
[ஸ்ரீ]ராஜராஜதேவர்க்கு யாண்டு இருபத்[டு]தான்பதாவது வரை [உ]டையார்  
ஸ்ரீராஜராஜதேவர[ு] உடையார்க்குத்[தி]ரு[வி]ளக்கு[க்]கு உடையார்[ர்] ஸ்ரீராஜராஜ-  
தேவர் குடுத்த கால்மாட்டி[யு]ங்குடுத்தா[ர்] குடுத்த [க]ர[ம்]ராட்டி[யு]ங்கா-  
[சு] குடுத்த முதலான கால்மாட்டி[யு]ம் [தி]ரு[வி]ளக்குக்கு நெய் அ[ள]க்க-  
கடவ[ர்]களாக இடைய[ர்] வழி திரு[வி]ளக்கு ஒளிறுக்கு ஆடு தொண்-  
னாற்றா[று]கவும் பசு [நா]ற்பத்தெட்டாகவும் எருமை ப[தி]காறாகவும் இவை-  
யி[ந்]து-

[2.] க்[கு] ப[சு]வின க[ன்]று[ம்] எருதும் [ப]சுச்சார்த்திக்குடுத்தன ப[சு]வாகவும் ஆட்-  
டுக்குட்டியுங்கிடாயும் ஆடு சார்த்திக்குடுத்தன ஆடா[க]வும் எருமைக்கன்[று]ங்கி-

<sup>1</sup> In No. 6, paragraphs 18 and 21, the same number of ewes are allotted to ten lamps.

<sup>2</sup> I have now changed the transcription of மனக்கொள from மனக்கொள into மனக்கொள், because the *sandhi* after மன shows the whole to be a compound substantive, while the infinitive கொள would require the accusative மனம் before it. An inscription of the 14th year at Mēlpāḍi near Tiruvallam in the North Arcot district adds கருதி after மனக்கொள்; மனக்கொளக்கருதி means "having formed the belief."



டாவும் எருமை சார்த்திக்குத்தன எருமைய[ர]கவும் மாட்டுத்து மாடு கொ-  
ண்ட இடையரும் இவர்க[ள்] உறவுமுறையாய் அடைகுடிகளானாரும் இவர்கள்  
அடைகுடிகளுந் திருவிளக்கு ஒன்றினுக்கு ஆடவல்லநால் நிசதம் நெய் உழக்கா-  
கத்தாங்களுந்தக்கள் வ[ஜு-த்]தாரும் வ[ஜு-த]தாவிவந் உடையார் பண்டாரத்தெ  
நெய் அள[க்]கக்கடவர்க[ளாக] கல்லில் வெ[ட்]டினபடி ||— [க\*] உடைய[ர]ர்  
புரிராஜராஜபெவர் குடுத்த கால்மாட்டில் திருவிளக்குக்கு அடுத்தபடி [உ\*]  
தஞ்சாவூர்[ப்]பு[ற]ம்படி [மாது]வூ[த்]தெருவில் இருக்கும் இடை[ட]யன் [சூ]ற்றி  
பாக்கரதுக்கு அடுத்த [பசு நா]ற்பத்தெ[ட்]ட்டினால் திருவிளக்கு ஒன்றினுக்கு இவன்  
[த]ரதும் இவன் [அ]டைகுடி இவன் உடன் பிறந்த [சூற்றி] நார[ண]னும்  
சூற்றி [சீரா]ளதும் சிறப்பன் ம[க]ன் வெ[சா]லை குரவ[தும்] வட[க]ரைக்கு-  
ன்றக்கூற்றமா[ன] உத்[துக்க]துக்கவளநாட்டு பழு[வூர்] இருக்கும் இடை[ட]-

[3.]

## TRANSLATION.

1. Hail! Prosperity! Until the twenty-ninth year (of the reign) of Kô-Râjakêsarî-varman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,— (in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (at) Kândaḷûr-Śâlai,<sup>1</sup> and conquered by his army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îra-maṇḍalam, (the conquest of which) made (him) famous (in) the eight directions,<sup>2</sup> and the seven and a half *lakshas* of Iraṭṭa-pâḍi,— deprived the Śeriyas (*i.e.*, the Pândyas) of (their) splendour at the very moment when (they were) resplendent (to such a degree) that (they were) worthy to be worshipped everywhere;<sup>3</sup>— cattle had been given by the lord Śrî-Râjarâjadêva<sup>4</sup> for (burning) sacred lamps before the lord of the Śrî-Râjarâjêśvara (temple); (other) cattle had been given by (other) donors; and (other) cattle were represented by funds (*mudal*),<sup>5</sup> as money (*kâṣu*) had been paid (for their purchase into the temple treasury). (These) cattle were assigned to shepherds (*Idaiyar*), who had to supply ghee for the sacred lamps (from their milk), at the rate of ninety-six ewes, or forty-eight cows, or sixteen she-buffaloes for

<sup>1</sup> See page 241, note 1.

<sup>2</sup> The composer adds this epithet to Îramanḍalam evidently because the latter is the eighth item in the list of Râjarâja's conquests.

<sup>3</sup> The above translation of this passage slightly differs from that which I gave on former occasions. A further change would be necessary, if a various reading, which occurs in an inscription of the 20th year at Sômur near Karuvâr in the Coimbatore district, in an inscription of the 29th year at Mēlpâḍi near Tiruvallam in the North Arcot district, and in three inscriptions of the 1[7]th, 24th and 29th years at Ukkal near Mâmaṇḍûr in the same district, should prove correct. These five inscriptions read தொழுதகை instead of தொழுதக. Accepting this, we would have to translate:—“(who) deprived the Śeriyas of (their) splendour at the very moment when Udagai, which is worshipped everywhere, was (most) resplendent,” and to assume that Udagai was a city which Râjarâjadêva took from the Pândyas. The storming of Udagai is actually mentioned in the *Kaliṅgattu-Parani*, canto viii. verso 24; and this verso probably refers to the reign of Râjarâja, because the following verse (25) mentions the invasion of Maṇṇai on the bank of the Gaṅgâ, and the annexation of Kaḍâram (by his successor Râjendra-Chôla).

<sup>4</sup> In two previously published inscriptions (No. 3, paragraphs 5 and 6, and No. 59, paragraphs 2, 3, 4, 9 and 11), the word *mēḷu*, ‘cattle,’ was taken in the unusual sense of ‘gold.’ The present inscription shows, however, that Râjarâja actually gave cattle to the temple. Hence the translation has probably to be changed into:—“the cattle which the king had seized,” &c.

<sup>5</sup> On two former occasions (No. 3, paragraph 1, and No. 59, paragraph 1), the expression *mudal-āṇa* was translated by ‘of the first quality,’ which I now consider less probable.

each sacred lamp. Besides, calves and bulls which were given along with cows, (*had to be reckoned*) as cows; lambs and rams which were given along with ewes, as ewes; and buffalo calves and he-buffaloes which were given along with she-buffaloes, as she-buffaloes. The shepherds who had received the cattle, themselves and their people, (*viz.*) their relations, and the relations of the latter, had to supply ghee to the treasury of the lord, as long as the moon and the sun endure, at the daily rate of (*one*) *urakku* of ghee by the *Âdavallân* (*measure*) for each sacred lamp. (*The names of these shepherds*) were engraved on stone as follows:—

2. The cattle which had been given by the lord Śrī-Râjarâjadêva, were assigned to sacred lamps as follows:—

3. From forty-eight cows, which were assigned to the shepherd Śûrri Pâkkaran (*i.e.*, Bhâskara), who resides in the [Gândha]rva Street within the limits<sup>1</sup> of Tañjâvûr,— he himself and his relations, (*viz.*) his uterine brothers' [Śûrri] Nâra[ṇ]an (*i.e.*, Nârâyana) and Śûrri [Śîrî]lan,<sup>2</sup> and (*his*) uncle's son [Śô]lai Kuravan,<sup>3</sup> [the shepherd] . . . . . who resides at Paṇu[vûr] in Vaḍakarai-Kunra-kûrram, *alias* Ut[tuṅga]tuṅga-vaḷanâḍu, . . . . . [have to supply] for one sacred lamp . . . . .

#### No. 64. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

As appears from its 1st paragraph, this inscription is a continuation of No. 63. The published portion of the 2nd paragraph refers to a shepherd who had received 96 ewes,<sup>4</sup> *viz.*, 69 ewes given by Râjarâjadêva, and 27 ewes purchased for 9 *kâṣu*, in order to supply ghee for a temple lamp.

#### TEXT.

- [1.] [ஹ்லி ஸ்ரீ] [||\*] உடையார் [ஸ்ரீ]ராஜராஜதேவர குடுத்த கால்மாட்டிலுங்கு-  
த்தார் குடுத்த கால்மா[ர]ட்டிலுங்காசும் அக்கமுங்குடுத்து முதலான கால்மாட்டிலுந்-  
திருவிளக்குக்கு அடுத்தபடி கல்லில் வெட்டின [க\*] தஞ்சாவூர்ப்புறம்புடி  
மாநாட்டெருவில் இருக்கும் இடையன் வி . . . . . [உ]-  
டையார் ஸ்ரீராஜராஜதேவர குடுத்த [க]ால்மாட்டில் அடுத்த  
[2.] [ஆடு அறுபத்தொன்பதும் பெருந்தரம் [உத்]தரங்குடையான் கெரளவி]திவி-  
டங்குன [வி]ல்லவ[மு]வெந்தவெளான் தன்னை உடையார் ஸ்ரீராஜராஜதேவர  
கொழிப்பொரில் [ஊ]த்தை அட்டாமல் என்று கடவ திருவிளக்குக்கு வைத்த  
காசில் குடுத்த காச ஒன்பதினால் க[ாச] ஒன்றினுக்கு ஆடு மூன்றாக . .  
. . . . .<sup>5</sup> [தொண்ணூற்றினால் தி]-  
[3.] . . . . .

#### TRANSLATION.

1. Hail! Prosperity! There were engraved on stone (*the names of the shepherds*) to whom had been assigned, for (*burning*) sacred lamps, cattle given by the lord Śrī-Râjarâjadêva,

<sup>1</sup> See page 124, note 2.

<sup>2</sup> This person is evidently called after Śîrîlâdêvar, one of the characters of the *Periyapurânam*; see page 172, note 2.

<sup>3</sup> This is the Tamil form of *gurava*, which occurs in Sanskrit inscriptions instead of *guru*; see *Ind. Ant.*, Vol. XIV, p. 140, note 4, and Vol. XV, p. 304; *Epigraphia Indica*, Vol. II, p. 161. The word *gurava* must be derived from *guravaḥ*, the honorific plural of *guru*, which was popularly mistaken for a singular.

<sup>4</sup> This number of ewes was required for each lamp according to No. 63, paragraph 1.

<sup>5</sup> This break may have to be filled up by வந்த ஆடு இருபத்தெழும் ஆக ஆடு.

cattle given by (*other*) donors, and cattle which were represented by funds, as *kāṣu* and *akkam*<sup>1</sup> had been paid (*for their purchase into the temple treasury*):—

2. [To] the shepherd . . . . . who resides in the Gāndharva Street within the limits of Tañjāvūr, were assigned sixty-nine ewes out of the cattle which had been given by the lord Śrī-Rājarājadēva; and (*to the same shepherd*) were given nine *kāṣu* out of the money which had been deposited by the *Perunduram*<sup>2</sup> [Ut]taraṅ-udaiyāṇ Kēra[la-Vī]diviḍaṅgaṇ,<sup>3</sup> *alias* [Vi]llava-Māvēnda-Vēlāṇ, for (*burning*) a sacred lamp, which he had vowed (*to put up*) because the lord Śrī-Rājarājadēva did not take his life<sup>4</sup> in the battle of Kōri.<sup>5</sup> [At the rate of three ewes for each *kāṣu*,<sup>6</sup> this comes to twenty-seven ewes. Altogether, (*the shepherd received*) ninety-six ewes. From (*these*)]

No. 65. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription records an order of king Rājarājadēva, by which he assigned a daily allowance of paddy to each of forty-eight persons, whom he had appointed before the 29th year of his reign, in order to recite the *Tiruppadiyam* in the temple, and to two persons who had to accompany the others on drums. This statement is of considerable importance for the history of Tamil literature<sup>7</sup> as an unmistakable proof of the existence of the Śaiva hymns which go by the name of *padiyam* or *padiyam*, and which are collected in the *Dēvāram*, in the time of Rājarāja. The names of the fifty incumbents serve to corroborate this identification of the *Tiruppadiyam* with the *Dēvāram*, as part of them are derived from the names of the three authors of the *Dēvāram*,<sup>8</sup> viz., Tirunāṇaśambandaṇ (paragraph 7) or Śambandaṇ (10, 22, 34, 38, 42), Tirunāvukkaraiyaṇ<sup>9</sup> (6, 12, 14, 19, 28, 43, 45), and Nambi-Ārūraṇ (41, 44) or Ārūraṇ (19, 22). The name of two other incumbents, Śīrāḷaṇ (13, 15),<sup>10</sup> is derived from Śīrāḷadēvar, one of the sixty-three Śaiva-devotees, who is referred to in No. 43, paragraph 19. A number of other names pre-supposes the existence of certain Śaiva temples which, without exception, are mentioned in the *Periyapurāṇam*. Among these are the temples at Tiruvāñjiyam (2), Ārūr (8) or Śrī-Ārūr (21),

<sup>1</sup> According to No. 6, paragraphs 15 and 20, and No. 24, paragraph 3, one *akkam* is  $\frac{1}{2}$  *kāṣu*.

<sup>2</sup> See page 141, note 1.

<sup>3</sup> According to the introduction of the *Periyapurāṇam*, Vidiḍaṅgaṇ was the name of the son of the mythical Chōla king Manu, to whom reference is made on page 154 of this volume.

<sup>4</sup> This translation of [சு]த்த அட்டாமல் is purely tentative.

<sup>5</sup> Kōri is a name of Uraiyūr, the supposed ancient capital of the Chōlas, near Trichinopoly. The donor appears to have incurred Rājarāja's disfavour for having lost the battle, but to have been subsequently pardoned.

<sup>6</sup> The same rate is referred to in No. 6, paragraphs 18 and 21.

<sup>7</sup> I avail myself of this opportunity for drawing attention to a discovery which my First Assistant, Mr. Veukayya, has made in an inscription in the Vishṇu temple of Raṅgaṇātha at Śrīraṅgam near Trichinopoly. This inscription is dated in the 18th year of the reign of Kulōttuṅga-Chōla I. (A.D. 1081) and makes provision for offerings on three nights, during which the text (beginning with) "*Tēttarundīzal*" was recited before the god. This text is the second chapter of the sacred hymns of Kulaśēkhara, one of the twelve Vaiṣṇava saints whose works are incorporated in the *Nāḍiyiraprabandham*. Accordingly, Kulaśēkhara must have lived before the end of the 11th century, and not in the 12th or 13th century, as Dr. Caldwell (*Comparative Grammar*, p. 143 of the Introduction) conjectured.

<sup>8</sup> See the introduction to No. 38, p. 152.

<sup>9</sup> In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that this devotee was probably a contemporary of the two Pallava kings Mahēndravarmān I. and Narasiṃhavarman I.

<sup>10</sup> Compare page 251, note 2.

Tiruvâymûr (30), Maraikkâḍu (41) or Tirumaraikkâ[ḍu] (17), Aiyâru (46), and perhaps Tiruviḍaimarudûr (51). The name Venkâḍan (16, 27, 29, 36, 40) is derived from Venkâḍu or Tiruvenkâḍu, after which the mother of the saint Śrīlādēvar was called Tiruvenkâṭṭu-Naṅgai.<sup>1</sup> The god at Chidambaram is alluded to by the names Ambalavan (11), Ambalattāḍi (4, 47), Ambalakkūttan (18), Kūttan (20, 26, 29, 31, 49), Tillaikkūttan (49), Tillaikkaraṣu (33), and Eḍuttapādam (9, 24, 32).

The name Tiruvenāval (3) is identical with *tiru-ven-nāval*, “the sacred white *jambū* tree” in the Śaiva temple on the island of Śrīraṅgam near Trichinopoly. This temple is now called Jambukēśvara, Tiruvāṇaikkāval<sup>2</sup> or (by the Post Office) Tiruvāṇaikkōyil. The first of these three names means “(the image of) Īśvara (*i.e.*, Śiva) (under) the *jambū* (tree),” and the two others are corruptions of the ancient name of the locality, *viz.*, Tiruvāṇaikkā, “the sacred elephant-grove.” The full designation of the god, as used in the Jambukēśvara inscriptions, is “the lord of the sacred elephant-grove (Tiruvāṇaikkā), *alias* the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white *jambū* tree (*tiru-ven-nāval*).” This name and the modern name Jambukēśvara refer to an ancient legend, which is thus narrated in the *Periyapurāṇam* (p. 239 of the Madras edition of 1888):— “In a grove near the Chandratīrtha (*i.e.*, the Moon-tank) in the Chōḷa country, a *liṅga* of Śiva made its appearance under a white *jambū* tree (*ven-nāval*). This was daily worshipped by a white elephant. Therefore the place received the name of “the sacred elephant-grove” (Tiruvāṇaikkā). Over the *liṅga*, a spider constructed a canopy, in order to prevent dry leaves from dropping on the *liṅga*. When the elephant saw the cobwebs, he tore them down, because he considered them out of place. The spider became angry, crawled into the trunk of the elephant and bit it. The animal dashed its trunk on the ground and died. So did the spider. In due course, the spider was reborn as the son of the Chōḷa king Śubhadēva and of his queen Kamalavati. The boy received the name Kō-Śeṅgaṇ-ṇāṇ<sup>3</sup> and inherited his father’s kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śiva near the white *jambū* tree in the sacred elephant-grove, where he, as a spider, had formerly worshipped the *liṅga*.” A distinct allusion to this legend occurs in a Jambukēśvara inscription of the Pāṇḍya king Kō-Māra-varman, *alias* Kulaśēkharadēva, which mentions “the sacred street called after (the god) who transformed a spider into a Chōḷa (king).”<sup>4</sup> That the legend, and the Jambukēśvara temple itself, was in existence in about A.D. 1000, may be concluded from the subjoined inscription, in which the word *tiruve[n]nāval* forms part of the name of one of the donees.

Of historical interest is the name Rājādittan (47), which appears to have been bestowed on its bearer in commemoration of Rājāditya, the Chōḷa contemporary of the Rāshtrakūṭa king Kṛishṇa III.<sup>5</sup>

## TEXT.

[1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகள் பொலப்பருகிலச்செல்வி[யு]த்தனக்கெயு[ரி]மை பூ[ண்]-  
டமை மனக்கொ[ள்]க்காந்த[னா]ர்ச்சாலை கலமறுத்தரு[ளி] வெங்கை[நா]டு[க்]கங்க-  
பாடியுந்த[டி]கைப[ா]டியு[ம்] னுள[ம்]ப[ா]டியு[க்கு]டமலைகாடுகொல்லமுங்க[னி]க்கு[ரி].

<sup>1</sup> See No. 43, paragraph 16. Tiruvenkâḍu is in the Śirgârī (Shiyali) tālluqa of the Tanjore district.

<sup>2</sup> The form *Āṇaikkāval* occurs in the *Vikkirama-Śōṇa-Uḷa*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

<sup>3</sup> This king is considered as one of the sixty-three devotees of Śiva; see p. 152 f.

<sup>4</sup> சிலந்தியைச்சொழனாக்கி ஆன திருத்தெருவு.

<sup>5</sup> See Vol. I, p. 112, note 5, and *Epigraphia Indica*, Vol. II, p. 168, note 2.

- மும் முரட்டெழில் சிங்களர் ஈழம[ண்]டவமு[ம்] இரட்டபாடி எழரை இலக்க-  
மும் முன்னீர்ப்பழந்திவு [ப]ன்னீராயிரமுந்தி[ண்]டித[ல்] வென்றி[த்]த-
- [2.] ண்டாற்கொண்ட [த]ன்னெழில் வள[ரு]ழியுளெல்லாயா[ண்]டுந்தொழுதக விளங்கும்  
யாண்டெ- செழியனாத்தெசு [கொள்] கொராஜகெவரிவ[ழி-]ரான ஸ்ரீராஜராஜ-  
[ெ]வர்க்கு யாண்டு இருபத்தொன்பதாவது வரை உடைய[ர்] ஸ்ரீராஜராஜேயந[டு]  
உடையார்க்கு[த்]திருப்பதியம் விண்ணப்பஞ்செய்ய உடையார் ஸ்ரீராஜராஜெவர்  
குடுத்த பிட[ர]ர்கள் நாற்பத்தெண்மரும் இவர்க[ள்]லெ [நி]லையாய் உடுக்கை  
வாசிப்பா-
- [3.] ண் [ஒரு]வனும் இவர்களிலெ நிலையாய்க்கொட்டிமத்த[ன்]ம் வாசிப்பான் ஒருவனும்  
ஆக ஐம்பதின்மார்க்குப்பெரால் நிசதம் நெல்லு முக்குறுணி நிவ[்]ந்தமாய் ராஜ-  
கெவரியொடொக்கும் ஆடவ[ல்]வானென்[னும்] மாக்கால[ர்]ல் உ[டை]யார் உள்-  
னார்ப்ப[ண்]டா[ரத்]தெய் பெறவும் இவர்க[ள்]லெ செ[த்]தார்க்கும் அனாதெசம்  
பொனார்க்கு[ந்]தலைமாறு அவ்வவர்க்கு அடுத்த முறை கடவார் அந்நெல்லுப்பெ-  
ற்று[த்]திருப்பதியம் விண்-
- [4.] [ண்]ப்பஞ்செ[ய்]யவும் அவ்வவர்க்கு அடுத்த முறை கடவார் தாந்தாம் யொழி[ந்]  
அ[ல்]வாது விடில் யொழி[ந்]ரா[யி]ருப்ப[ா]னா ஆளிட்டுத்திருப்ப[தி]யம் விண்ணப்-  
பஞ்செய்வித்து அந்நெல்லுப்பெறவும் அவ்வவர்க்கு அடுத்த முறை கடவாரின்நி-  
யொழி[யி]ல் அந்த [நியா]யத்தா[டொ] யொழி[ந்]ரா[யி]ருப்ப[ா]னா[த்தி]ருப்ப[தி]யம்  
விண்[ண]ப்பஞ்செய்ய இட்டு இட்ட அவனெ அவ்வவர் பெறும்படி நெல்லுப்-  
பெ[ற]வும் ஆக இப்படி [உ]டையார் ஸ்ரீரா-
- [5.] ஜ[ரா]ஜ[ெ]வர் [திருவாய்] மொழிந்தருளினபடி கல்வில் வெட்டியது ||— [க\*]  
பாலன் திருவாஞ்சிய[த்]தடிகள[ரான] ராஜராஜப்பிச்சனான <sup>1</sup> உதாஸிவனுக்கு நிசதம்  
நெல்லு முக்குறுணி ||— [உ\*] திருவெணாவல் செம்பொந்த[ெ]சாதிபா[ன] டிசு-  
ண[ெ]ரோ[விட]ங்க[ப்]பிச்சனான ஞானஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—  
[ந\*] பட்டாலகன் [அம்]பலத்தாடியான ஶிகேதாஸிவனுக்கு நிச[த்]ம் நெல்லு  
முக்குறுணி ||— [ச\*] பட்டாலகன் சீருடை[க்க]ழலான .
- [6.] [ப-ஒ]ஷ்[ஸி]வனுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [ஒ\*] பொற்சுவான்  
திருநாவுக்கையனான ப-ஒஷ்[ஸி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||—  
[சு\*] மா[ெ]த[வன்] திருநானசம்பந்தனான ஞானஸிவனுக்கு நிச[த்]ம் நெல்லு  
முக்குறுணி ||— [எ\*] கயிலாயன் ஆளுரான யஜ்ஞ[ஸி]வனுக்கு [நி]சதம் நெ-  
ல்லு முக்குறுணி ||— [அ\*] செட்டி எடுத்தப[ா]தமா[ன] <sup>2</sup> கவஸஸிவனுக்கு  
நிசதம் நெல்லு முக்குறுணி ||— [சு\*] இராமன் சம்பந்தனான ஸக்ய[ஸி]வ-  
னுக்கு நிசதம் நெல்-
- [7.] உ முக்குறுணி ||— [ய\*] அம்ப[ல]வன் [ப]க[த்]ர[க்]ள் . . . [ட]னான  
வாஸிஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யக\*] கம்ப[ன்] திருநாவுக்க-  
கையனான <sup>3</sup> உதாஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யஉ\*] நக்-  
கன் சீராளனான வாஸிஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யந\*]  
[அ]ப்பி [திருநாவுக்கையனான] நெக[ஸி]வனுக்கு நிசதம் - நெல்லு முக்குறுணி  
||— [யச\*] சிவக்கொ[ழு]ந்து சீராளனான யஜ்ஞ[ஸி]வனுக்.
- [8.] கு நிசதம் நெல்லு முக்குறுணி ||— [யஒ\*] ஐஞ்ஞா[ற்று]வன் வெண்காடனான  
ஸக்ய[ஸி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யசு\*] அரையன் அ[னு]-  
க்கனான திருமறைக்க[ா] . . . [னான] யஜ்ஞ[ஸி]வனுக்கு நிசதம் நெல்லு  
முக்குறுணி ||— [யஎ\*] அரையன் அம்ப[ல]க்க[த்]தனான <sup>4</sup> ஒ[னா]ர[ஸி]வனுக்கு

<sup>1</sup> Read ஸடாஸிவ.<sup>3</sup> Read ஸடாஸிவ.<sup>2</sup> Read கவஸஸிவ.<sup>4</sup> Read ஒகார.

நிசதம் நெல்லு முக்குறுணி ||— [யஅ\*] ஆரூரன் திருநாவுக்கரை[ய]னை  
ஞாநஸிவனுக்கு நிசதம் நெ-

[9.] ல்லு முக்குறுணி ||— [யக\*] கூத்தன் மழலைச்சிலம்ப[ய]ான வடுவூர்ஸிவனுக்கு  
நிசதம் நெல்லு முக்குறுணி ||— [உய\*] ஐஞ்ஞாற்றுவன் சீய[ர]ஞரான த[ஹ்]-  
[ரஅ\*]ஷ[ஸி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [உக\*] [சம்ப]ந்தன்  
ஆரூரனை வாஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [உஉ\*]  
அராயன் பிச்சுனை யஜ்ஜஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—  
[உஈ\*] கா[ஸ்ய]வ[த] எடுத்த[பா]தப்பிச்சனை உரூரூஸிவனுக்கு [நி]சதம்

[10.] நெல்லு முக்குறுணி ||— [உச\*] ஸாஸ்யஸூன[த] [ஆ]ச்சனை யஜ்ஜ[ஸி]வனுக்கு  
நிசதம் நெல்லு முக்குறுணி ||— [உடு\*] கூத்தன் அமரஹஜங்க<sup>1</sup> ஆன  
ஸக்ய[ஸி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [உசு\*] . . . வெண்-  
[க]ர[ட]னை சு[வெ]ர[ர]ஸி[வ]னுக்கு நிசதம் நெல்லு முக்குறுணி ||— [உஎ\*]  
மாதெவன் திருநாவுக்கரை[ய]னை விஜ்ஜாநஸிவனுக்கு நிசதம் நெல்லு முக்குறு-  
ணி ||— [உஅ\*] கூத்தன் வெண்காட[ன]ை உரூரூ[ஸி]வனுக்கு நிசதம்

[11.] நெல்லு முக்குறுணி ||— [உக\*] ஐஞ்ஞாற்றுவன் திருவாய்[மு]ரான சு[வெ]ர-  
[ர]ஸி[வ]னுக்கு நிசதம் நெல்லு முக்குறுணி ||— [நய\*] திருமலை கூத்தன-  
ை வாஸிவனுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [நக\*] ஐஞ்ஞாற்ற-  
வன் எடுத்தபாதமான யஜ்ஜஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—  
[நஉ\*] அராயன் தில்லைக்காசான வடுவூர்ஸி[வ]னுக்கு நிசதம் நெல்லு முக்-  
குறுணி ||— [நஈ\*] கா[ளி] சம்பந்தனை யஜ்ஜஸி[வ]னுக்கு நிசதம் நெல்-  
லு முக்குறுணி ||— [நசு\*] கா[ப]ர-

[12.] விசுவாலியான ஞா[ந]ஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [நடு\*] வெ-  
ண்காடன் நஸிஸிவ[ய]மான உரூரூ[ஸி]வனுக்கு நிசதம் நெல்லு முக்குறுணி  
||— [நசு\*] சிவனனந்தனை யொமஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி  
||— [நஎ\*] சிவ[க]டுகாழ்ந்து சம்பந்தனை சு[வெ]ர[ர]ஸி[வ]னுக்கு நிசதம்  
நெல்லு முக்குறுணி ||— [நஅ\*] இராமன் கணவ[தி]யான ஞாநஸிவனுக்கு  
நிசதம் நெல்லு முக்குறுணி ||— [நக\*] [பி]ச்சன் வெண்காடனை  
சு[வெ]ர[ர]ஸி[வ]-

[13.] வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [சய\*] மறைக்காடன் நம்பி ஆரூர-  
னை ஞாநஸி[வ]னுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [சக\*] சொ-  
[ம]ன் சம்பந்தனை ஞா[ந]ஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [சஉ\*]  
சத்தி திரு[ர]வுக்கரையனை [ரூ]ர[ர]ஸி[வ]னுக்கு நிசதம் நெல்லு முக்கு-  
றுணி ||— [சஈ\*] பெ[ர]ம்சுவரன் நம்பி[ய]ரூரனை யஜ்ஜஸிவனுக்கு நிச-  
தம் நெல்லு முக்குறுணி ||— [சசு\*] ஆச்சன் திருநாவுக்[ர]ையனை  
நெ[த]ஸி[வ]னுக்கு நிசதம்

[14.] நெல்லு முக்குறுணி ||— [சடு\*] ஐயாறன் பெண்ணொர்பாகனை ஹு[த]ய[ஸி]வ-  
னுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [சசு\*] ராஜா[தி]து[த] அம்பலத்தா-  
டியான ஸிவாஸி[வ]னுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [சஎ\*] செ[வ்]-  
ன் கணவ[தி] தெ[ம]பனை யஜ்ஜஸி[வ]னுக்கு நிசதம் நெல்லு முக்குறுணி ||—  
[சஅ\*] கூத்தன் தில்லைக்காசான ஞாநஸிவனுக்கு நிசதம் நெல்லு முக்-  
குறுணி ||— [சக\*] உடுக்கை வாசிக்கும் வெ[த]தைகொம்புறத்து [த]துயகு[தி]-

[15.] து[த] மகன் ஸாஸ்ய[த]வெ[த]வித்த[ன]ை ஆ . வடிவங்கெடுக்கைவிஜ்ஜா[தி]ரனை  
சொமஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [நய\*] கொட்டிமத்த[ன]ம்  
வாசிக்குறணப்புக[த]ம் மருதனை ஸிவாஸிவனுக்கு நிசதம் நெல்லு முக்-  
குறுணி ||— [நக\*]

<sup>1</sup> Read ஹஜங்கன்.

## TRANSLATION.

1. Hail ! Prosperity ! Until the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kândalûr-Śâlai, and conquered by his army, which was victorious in great battles, Vêngai-nâdu, Gaṅga-pâdi, Tadigai-pâdi, Nuḷamba-pâdi, Kuḍamalai-nâdu, Kollam, Kalingam, Îra-maṇḍalam, (*which was the country*) of the Śiṅgalas who possessed rough strength, the seven and a half *lakshas* of Iratṭa-pâdi, and twelve thousand ancient islands of the sea,— deprived the Śeriyas of (*their*) splendour at the very moment when (*they were*) resplendent (*to such a degree*) that (*they were*) worthy to be worshipped everywhere ;— the lord Śrî-Râjarâjadêva had given, — for reciting the *Tiruppadiyam* before the lord of the Śrî-Râjarâjêśvara (*temple*),— forty-eight musicians (*Piḍârar*), one person who should constantly beat the small drum<sup>1</sup> in their company, and one person who should constantly beat the big drum (*koṭṭi-mattalam*)<sup>2</sup> in their company. These fifty persons were to receive from the city treasury of the lord a daily allowance (*nibandha*) of three *kurumi* of paddy each, (*measured*) by the *marakkâl* called (*after*) Âḍavallân, which is equal to a *râjakêsari*. Instead of those among these persons, who would die or emigrate,<sup>3</sup> the nearest relations of such persons were to receive that paddy and to recite the *Tiruppadiyam*. If the nearest relations of such persons were not qualified themselves, they were to select (*other*) qualified persons, to let (*these*) recite the *Tiruppadiyam*, and to receive that paddy. If there were no near relations to such persons, the (*other*) incumbents of such appointments<sup>4</sup> were to select qualified persons for reciting the *Tiruppadiyam*, and the person selected was to receive the paddy in the same way, as that person (*whom he represented*), had received it. Accordingly, (*the names of these fifty persons*) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased to order :—

2. To Pâlan (*i.e.*, Bâla) Tiruvânji[ya]ttaḍigal,<sup>5</sup> *alias* Râjarâja-Pichchan, *alias* Sadâśivan, three *kurumi* of paddy per day.

3. To Tiruveṇâval Śemboṛ[chôdi], *alias* Dakshiṇa-Mêru-Viṭanka-Pichchan, *alias* Nâna-Śivan, three *kurumi* of paddy per day.

4. To Paṭṭâlagan<sup>6</sup> [Am]balattâdi,<sup>7</sup> *alias* Manôtmâ-Śivan,<sup>8</sup> three *kurumi* of paddy per day.

5. To Paṭṭâlagan Śîru[d]aikkaral,<sup>9</sup> *alias* Pârva-Śivan, three *kurumi* of paddy per day.

6. To Porchuvanan Tirunâvukkaraiyan, *alias* Pârva-Śivan, three *kurumi* of paddy per day.

<sup>1</sup> உடுக்கை corresponds to the Sanskrit *kuṭukkâ*.

<sup>2</sup> மத்தளம் is derived from the Sanskrit *mardala*.

<sup>3</sup> அஞ்சல் is evidently a vulgar corruption of the Sanskrit *anyadêsa*.

<sup>4</sup> This meaning of *niyâtattâr* or *niyâyaṅgalîlâr* may be derived from one of the clauses in No. 66, paragraph 1. As suggested on page 96, note 3, *niyâyam*, 'an appointment,' may be a corruption of the Sanskrit *nyâsa*.

<sup>5</sup> *I.e.*, "the devotee of Tiruvânjiyam." This Śaiva shrine is mentioned in the *Periyapurāṇam* as Vāñjiyam, and is now called Śrîvāñchiyam. It is situated in the Nannilam tālluqa of the Tanjore district ; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 276.

<sup>6</sup> This word may be a corruption of the Sanskrit *bhaṭṭâraka*.

<sup>7</sup> This name means "he who dances in the (Golden) Hall," and is synonymous with Naṭarâja, the deity of the Chidambaram temple.

<sup>8</sup> The first part of this compound may be a corruption of Manônmaṇi, a name of Pârvatî.

<sup>9</sup> *I.e.*, "the worshipper of) the feet of Śrî."

7. To Mâdêvan (*i.e.*, Mahâdêva) Tirunânaśambandan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
8. To Kayilâyan (*i.e.*, Kailâsa) Ârûr, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
9. To [Śet]ṭi Eḍuttap[âdam],<sup>1</sup> *alias* Kavacha-Śivan, three *kuruni* of paddy per day.
10. To Irâman (*i.e.*, Râma) Śambandan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
11. To Amba[la]van-[Pa]t[ta]rga[ḷ]<sup>2</sup> . . . . . *alias* Vâma-Śivan, three *kuruni* of paddy per day.
12. To Kam[b]an Tirunâvukkaraiyan, *alias* Sadâśivan, three *kuruni* of paddy per day.
13. To Nakkan (*i.e.*, Nagna) Śîrâlan, *alias* Vâma-Śivan, three *kuruni* of paddy per day.
14. To [A]ppi Tirunâvukkaraiyan, *alias* Nêtra-Śivan, three *kuruni* of paddy per day.
15. To Śivakko[ru]ndu<sup>3</sup> Śîrâlan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
16. To Aiññârûruvan Venkâḍan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
17. To Araiyan A[ṇu]kkan, *alias* Tirumaraikkâ . . . . . [*alias* Dharma-Śi]van, three *kuruni* of paddy per day.
18. To Araiyan Am[bala]kkûttan,<sup>4</sup> *alias* Ôṁ[kâ]ra-Śivan, three *kuruni* of paddy per day.
19. To Ârûran Tirunâvukkaraiyan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
20. To Kûttan<sup>5</sup> Maṛalaichchilam[b]u, *alias* Pârva-Śivan, three *kuruni* of paddy per day.
21. To Aiññârûruvan Śîy[â]rûr,<sup>6</sup> *alias* Ta[tpârû]sha-Śivan, three *kuruni* of paddy per day.
22. To [Śamba]ndan Ârûran, *alias* Vâma-Śivan, three *kuruni* of paddy per day.
23. To Araiyan Pich[chan], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
24. To Kâ[śyap]an Eḍutta[pâ]da-Pichchan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
25. To Subrahmanyan [Â]chchan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
26. To Kûttan Amarabhujamgan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
27. To . . . . . Venkâḍan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.

<sup>1</sup> This name means "he who lifts his leg (in dancing)," and is synonymous with Naṭarâja, as Ambalattâḍi in paragraph 4. The same word occurs in No. 27, paragraph 1, and on page 131, note 5, text line 9.

<sup>2</sup> *I.e.*, "the devotee (*bhakta*) of the god of the (Golden) Hall (at Chidambaram)."

<sup>3</sup> *I.e.*, "the sprout of Śiva."

<sup>4</sup> *I.e.*, "the dancer in the (Golden) Hall (at Chidambaram)."

<sup>5</sup> This is the same as Ambalakkûttan in paragraph 18.

<sup>6</sup> This and Śrîyârûr (in the first verse quoted on p. 153) are Tamil forms of Śrî-Ârûr, *i.e.*, Ârûr (paragraph 8 of the present inscription) or Tiruvârûr in the Negapatam tâlluqa of the Tanjoro district.



28. To Mâdêvan Tirunâvukkaraiyan, *alias* Vijñâna-Śivan, three *kuruni* of paddy per day.
29. To Kûttan Venkâḍan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
30. To Aiññûrruvan Tiru[vâ]y[mû]r,<sup>1</sup> *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
31. To Tirumalai Kûttan, *alias* Vâma-Śivan, three *kuruni* of paddy per day.
32. To Aiññûrruvan Eḍuttapâdam, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
33. To Araiyan Tillaikkaraiśu,<sup>2</sup> *alias* Pârva-Śivan, three *kuruni* of paddy per day.
34. To Kâ[li] Śambandan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
35. To Kâ[p]âlika-Vâli, *alias* Ñâna-Śivan, three *kuruni* of paddy per day.
36. To Venkâḍan Namaśśivâ[yam], *alias* Rudra-Śivan, three *kuruni* of paddy per day.
37. To Śivan Anantan, *alias* Yôga-Śivan, three *kuruni* of paddy per day.
38. To Śivakkoṟu[ndu] Śambandan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
39. To [Irâman Kaṇava]di (*i.e.*, Gaṇapati), *alias* Ñâna-Śivan, three *kuruni* of paddy per day.
40. To [Pi]chchan Venkâḍan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
41. To Maraikkâḍan<sup>3</sup> Nambi-Ârûran, *alias* Ñâna-Śivan, three *kuruni* of paddy per day.
42. To Śô[m]an (*i.e.*, Sôma) Śambandan, *alias* Ñâna-Śivan, three *kuruni* of paddy per day.
43. To Śatti (*i.e.*, Śakti) Tirunâvukkaraiyan, *alias* [Î]śâna-Śivan, three *kuruni* of paddy per day.
44. To Porehuvaran Nambi-Â[rûran], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
45. To Âchchan Tirunâvukkaraiyan, *alias* Nêtra-Śivan, three *kuruni* of paddy per day.
46. To Aiyâran<sup>4</sup> Penṇôrbâgan,<sup>5</sup> *alias* Hṛida[ya-Śi]van, three *kuruni* of paddy per day.
47. To Râjâdi[tt]an Ambalattâḍi, *alias* Śikhâ-Śivan, three *kuruni* of paddy per day.
48. To [Ś]elvan Ka[ṇa]vadi Te[m]ban, *alias* [Dharma-Śi]van, three *kuruni* of paddy per day.
49. To Kûttan Tillaikkûttan,<sup>6</sup> *alias* Ñâna-Śivan, three *kuruni* of paddy per day.

<sup>1</sup> Tiruvâymûr, which is called Vâymûr in the *Periyapurâṇam*, belongs to the Negapatam tâlluqa of the Tanjoro district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 282.

<sup>2</sup> *I.e.*, "the king (or god) of Tillai (Chidambaram)."

<sup>3</sup> Maraikkâḍu is the Tamil equivalent of the Sanskrit Vêdâranyam, the name of a place near Point Calimere, which is mentioned in the *Periyapurâṇam*. The form Tirumaraikkâ[ḍu] occurs in paragraph 17.

<sup>4</sup> Aiyâru or Tiruvaiyâru, *i.e.*, 'the sacred five rivers,' is a place on the northern bank of the Kâvēri, 7 miles north of Tanjâvûr. The name Tiruvaiyâru and that of its Śaiva temple, Pañchanâdiśvara, refer to the five principal rivers of the delta of the Kâvēri.

<sup>5</sup> This is the Tamil equivalent of the Sanskrit Ardhannâriśvara.

<sup>6</sup> *I.e.*, "the dancer at Tillai (Chidambaram)."

50. For beating the small drum, to Sûryadêva-Kramavittan,<sup>1</sup> *alias* . . . . Vidāṅga-Uḍukkai-Vijjâdiran,<sup>2</sup> *alias* Sôma-Śivan, the son of [Ta]ttaya-Kramavittan of [Dv]êdaigômapuram,<sup>3</sup> three *kuruni* of paddy per day.

51. For beating the big drum, to Guṇappu[ga]r Marudan,<sup>4</sup> *alias* Śikhâ-Śivan, three *kuruni* of paddy per day.

No. 66. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This very long inscription, which bears the same date as No. 65, and resembles it in style, records an order of king Râjarâjadêva, by which he assigned the produce of certain land to a number of men who had to perform various services in connection with the temple, and to four hundred women, evidently dancing-girls, who had been transferred to the establishment of the Râjarâjêśvara temple from that of other temples in the Chôla country. Each person received one or more shares, each of which consisted of the produce of one *vêli* of land, which was calculated at 100 *kalam* of paddy. This statement is valuable, as it enables us to ascertain, by a comparison of the produce in paddy with the extent of the land, that the unnamed land-measure, which is referred to in two other Tañjâvûr inscriptions of Râjarâja (Nos. 4 and 5), is meant for the *vêli*. According to the *Dictionnaire Tamoul-Français*, the modern equivalent of the *vêli* is 26,755 square metres.

Paragraphs 3 to 402 contain a list of the names of the dancing-girls whom Râjarâja had imported and settled in the neighbourhood of the Tañjâvûr temple. The names of some of these women are of historical interest, as they refer to the designations of sacred places and of royal personages. Of the latter kind are:—Râjarâji (paragraphs 65 and 268), Râjakêśari (10), and Arumôri<sup>5</sup> (236, 369), which are derived from different names of the reigning king. The name Kundavai (215) is identical with that of Râjarâja's elder sister,<sup>6</sup> and the name Arifîji (400) appears to be connected with Arimjaya, the Sanskrit name of his grandfather.<sup>7</sup> The name Śeyya-Śôram (280) may be connected with the Chôla king Śeṅgaṇ,<sup>8</sup> and the name Kaṇṇaradêvi (244) reminds of king Kaṇṇaradêva, whom Mr. Venkayya has satisfactorily identified with the Râshṭrakûṭa king Kṛishṇa III.<sup>9</sup> To the name of each woman is prefixed the name of the temple or village, to which she had been attached before her final transfer to the Râjarâjêśvara temple. On the basis of these referenees, and of the names of part of the women themselves, which allude to temples and villages, we can draw up a list of temples which were already in existence

<sup>1</sup> This is a Tamil form of the Sanskrit *Kramavid*, 'one who knows the *Kramapâtâ*.'

<sup>2</sup> *I.e.*, "(he who resembles) a Vidyâdhara (in beating) the small drum."

<sup>3</sup> The same place is mentioned in lines 158 and 421 of the large Leyden grant.

<sup>4</sup> This name is perhaps connected with Tiruviḍaimarudûr, a sacred place in the Kumbhakôṇam tâlluqa, which is referred to in the *Periyapurânam*.

<sup>5</sup> This surname of Râjarâja occurs in the inscription No. 66 of Vol. I, and forms part of the territorial term Arumoridêva-vaḷanâḍu (Vol. II, No. 4, paragraph 2, and *passim*) or Aruḷmoridêva-vaḷanâḍu (No. 12, paragraph 1) and of the village names Arumoridêva-chaturvêdimangalam (No. 11, paragraph 1) and Aruḷmoridêvarpuram (Vol. I, No. 71).

<sup>6</sup> See Nos. 6, 7 and 8 of this volume.

<sup>7</sup> Compare p. 228, note 2.

<sup>8</sup> See p. 152 f. and p. 253.

<sup>9</sup> *Madras Christian College Magazine* for April 1892. Four Tamil inscriptions of Kaṇṇaradêva are known: an unpublished one of the 16th year at Ukkal near Mâmaṇḍûr (in which the king's name is spelled Kaṇṇaradêva), two inscriptions of the 17th and 19th years at Tirukkaṇṇukunram (*l.c.*), and one of the 26th year near Vêlûr (Vol. I, No. 51). In the three first of these inscriptions, the king receives the attribute கச்சியந்தஞ்சைசயங்கொண்ட, "who took Kachchi (Conjeeveram) and Tañjai (Tanjore)." Kṛishṇa III. was a contemporary of the Chôla king Râjâditya; see p. 253, note 5.

when Râjarâja founded the Tañjâvûr temple. Among the Śaiva temples, the more ancient ones will be those whose names are also mentioned in the *Periyapurāṇam*. I subjoin a list of these Śaiva shrines, adding in brackets their names in the *Periyapurāṇam*, whenever they differ in form from the names recorded in the inscription:—

Tiruvaraneri or Araneri (Araneri) at Tiruvârûr; Tirumaṇḍali (Paravaiyuṇ-Maṇḍali) at Tiruvârûr; Tirumûlattāṇam (Mûlattāṇam at Tiruvârûr); Tirumâgālam (Mâgālam) at Ambar; Tirukkârôṇam or Kârôṇam at Nâgapattāṇam (Nâgai); Tiruvâchehirāmam (Âchehirāmam) at Pâchehil; Tiruppādali-Îśvara (Pādâlîchcharam) at Pâmbuṇi; Vaḍatali at Paraiyâru (Paraiyârâi); Ambalam, Ponnambalam, Tillai, Pôrkôyil-Tillai, or Maṇṇam (Śidambaram); Âmâtâtûr; Kaḍambûr; Kaṇḍiyûr; Kârâyil (Kârâyâl); Karuvûr; Kôttâtûr; Nallûr; Naṇṇilam; Niyamam (Parudi-Niyamam); Orriyûr (Tiruvorriyûr); Pandananallûr; Paruvûr (Tirupparuvûr); Talaiyâlaṅgâḍu; Tiruchchôrrutturai (Śôrrutturai); Tiruk-kollambûdûr (Kollambûdûr); Tirumaraikkâḍu or Maraikkâḍu (Vêdâraniyam); Tirunettāṇam (Neyttāṇam); Tirupparaṇam; Tiruppûvaṇam or Pûvaṇam; Tiruteṅgûr (Teṅgûr); Tiruvaiyâru or Aiyâru; Tiruvâlaṅgâḍu; Tiruvâpaikkâ;<sup>1</sup> Tiruvêdiguḍi (Vêdiguḍi); Tiruvidaimarudil (Tiruvidaimarudûr); Tûṅgāṇai (Tûṅgāṇai-Mâdam); Vaḍavâyil (Vaḍamullaivâyil); Vayalûr (Viyaḷûr); and Veṇkâḍu (Tiruvenkâḍu).

A few of the women are called after Vaishṇava shrines which are mentioned in the *Nâlâjiraprabandham*, viz., Araṅgam (Śrîraṅgam), Tiruvêṅgaḍam (Tirumalai), Âli (Tiruvâli), and Śikurugûr (Tirukkurugûr). Others were transferred to Tañjâvûr from temples which, to judge from the second part of their names,<sup>2</sup> belong to the Vaishṇava sect, viz., Avaninârâyaṇa-Viṇṇagar at Ambar, Śrîtâri-Viṇṇagar at Arapuram, and Śrîpûdi-Viṇṇagar at Pâmbuṇi.

The second part of the inscription (paragraphs 403 to 510) consists of a list of male temple servants, viz., dancing-masters, musicians, drummers, singers, accountants, parasol-bearers, lamp-lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith, and others the reading or meaning of whose designations remains doubtful. Some of these persons are called after king Râjarâja (paragraphs 424, 425, 447, 466, 493, 494, 496, 498, 503) and after his surnames Arumôri (406, 466), Mummaḍi-Chôḷa<sup>3</sup> (403, 404, 423, 436, 455, 465, 486), Nityavinôda<sup>4</sup> (413, 504), Râjakêśarin (467), and Râjâśraya<sup>5</sup> (413); others after his father Parântaka (448, 458, 496) and after his grandfather Arimjaya (416, 507, 509). The two names Kaṇḍarâditta (505) and Madurântaka (504) probably refer to the two Chôḷa kings Gaṇḍarâditya and Madhurântaka.<sup>6</sup> The name Taila (435) reminds of the Western Châlukya king Taila II. Other names are derived from the following Śaiva shrines which are mentioned in the

<sup>1</sup> One of the women is called Tiruveṇṇâval (112), which is the name of the sacred *jambû* tree in the Tiruvânaikkâ (Jambukêśvara) temple; see p. 253.

<sup>2</sup> *Viṇṇagar* is probably a corruption of *Viṣṇugriha*; see p. 115, note 6.

<sup>3</sup> Mummaḍi-Chôḷa or Mumnuḍi-Chôḷa was a *biruda* of Râjarâja; see p. 139, note 1, and p. 222, note 4, and compare *Epigraphia Indica*, Vol. III, p. 17, note 5.

<sup>4</sup> According to the large Leyden grant (l. 70 f., where the original plates read नित्या नित्यविनोद°, while the printed text reads नित्यानित्यविनोद°), Nityavinôda was a surname of Râjarâja. It forms part of the territorial term Nittavinôda-vaṇaṇḍu, which is frequently referred to in the Tañjâvûr inscriptions.

<sup>5</sup> According to line 73 of the large Leyden grant, Râjâśraya was a surname of king Râjarâja.

<sup>6</sup> Nos. 5 and 9 of the Table in Vol. I, p. 112.

*Periyapurāṇam* :— Aiyāru (Tiruvaiyāru), Ambalam (Śidambaram), Ārūr (Tiruvārūr), Karugāvūr, Maṇaṇjēri or Tirumaṇaṇjēri, Maraikkādu (Vēdāraṇiyam), Maṇapādi (Tirumaṇapādi), Nettānam (Neyttānam), Orriyūr (Tiruvorriyūr), and Vaḍavāyil (Vaḍamullaivāyil). Finally, three men are called after the Vaiṣṇava shrines at Araṅgam (Śrīraṅgam), Tiruveḷḷarai, and Tiruvēṅgaḍam (Tirumalai), which are mentioned in the *Nāḷāyiraprabandham*.

## TEXT.

## First section.

- [1.] [ஹ்ரு] ஸ்ரீ [||\*] [கி]ருமகன் பொல[ப்]பெருநிலச்செல்[வி]யுந்தனக்கெயுரிமை பூண்டமை மனக்கொள்க்காந்த[த]னூர்ச்சாலை கல[ம்]றுத்தருளி வெங்கைநாடுக்ககப்பாடியுந்த[டி]கைபாடி-
- [2.] [யு]ம் [து]ளம்[பப]ர[டி]யுங்குடமலைநாடுக்கொல்ல[மு]ங்கலிங்கமும் முரட்டெழில்[ல்] சிங்களர் [ஈழம்]ண்டலமும் இ[ரட்]டபாடி [எ]ழரை இலக்கமும் முன்னீர்ப்பழந்திவு பன்னீராயி[ரமுந்திண்]-
- [3.] டி.ற[ல்] வெ[ன்]றித்தண்டாற்கொண்ட[ட்] தன்னெழில் வளருழியு[டு]ளல்லாயாண்டு[டு]தொழுதக விளங்கும் யாண்டெ செழியரைத்தெசு கொள் கொராஜகெ[ஸ]நி-வஜைரான ஸ்ரீராஜராஜகெ[வ]ர்[க்கு] யா-
- [4.] [ண்]டு இருபத்தொன்பதாவது [வன]ர உடை[ய]ர ஸ்ரீராஜராஜையா[ல] உடையா[ர்]க்கு நிவந்தக்கா[ம]ராக உடையார் ஸ்ரீராஜராஜகெ[வ]ர் குடுத்த நிவந்தக்கா[ம]ர்[க்கு] உடை[ய]ர ஸ்ரீராஜரா[ஜ]ையா[ல] உடை-
- [5.] [யார்] த[ளி]ச்செரிப்பெண்டு[க]ளாகச்சொழமண்டலத்துத்தளிச்செரிகளி[ல்] நின்[று]ங்[டு]காண்டு வந்து எற்றின தளிச்செரிப்பெண்டுகளுக்கும் <sup>1</sup>நீவந்தமாக[ப்ப]ங்கு செய்தபடி பங்கு வழி [ப]ங்கு ஒ-
- [6.] [ன்]றினால் [நி]வன் [டு]வலியினால் ராஜகெவனியொ[டு]ட[ா]க்கும் ஆடவல்லானென்[னு]ம் மரக்காலால் நெல்லு நூற்றுக்க[வ]மா[க]வும் இப்படி பங்கு பெற்ற இவர்களில் செத்தா[ர்]க்கும் அனாதெச-
- [7.] [ம்] [பா]னூர்க்குந்தலைமாறு இவ்[வி]வர்க்கு அடுத்த[த] முறை கடலார் இக்காணி [ப]ற்ற[ப்]பணி செய்யவும் அடுத்த முறை கடலார் தாந்தாம் யொ[மு]ந் அல்லாது வி[டி]ல் யொ[மு]ராய் இருப்பாரா ஆ-
- [8.] ளிட்டுப்பணி[ன்] செய்வித்துக்கொ[ள்ள]ப்பெ[ற]வும் அ[டு]த்த முறை [கட]லார் இவ்[ல]ரது விடில் அவ்வவர் நியாயங்களுக்குத்தக்கவரில் அ[வ்வவர்] நியாயங்க[ளி]-லாரொ யொ[மு]ராய் இருப்பா[ரை] ஆளிட்டு இட்ட [அ]வனெ காணி பெற[வு]-
- [9.] ம் [ஆக] இப்படி உ[டை]யார் ஸ்ரீரா[ஜ]ரா[ஜகெ]வ[ர்] [கி]ருவாய் மொழி[ந்த]ருளி-னபடி கல்லில் வெ[ட்டி]யது ||— [க\*] தளிச்செரிப்பெண்டு[க]ள் ||— [உ\*] தெ-ற்குத்த[ளி]ச்செ[ரி]த்தென்சிறகு தலைவீடு திருவையாற்று ஒலொகஜைகெ[வ]ர்[ஂரு]-
- [10.] ஸ்ரீர[து] நக்கன் [சொ]மங்கைக்குப்பங்கு ஒன்றும் ||— [ந\*] [இ]ரண்டாம் வீடு இத்த[ளி] நக்கன் இர[ண]முகரா[ம்]க்குப்பங்கு ஒன்றும் ||— [ச\*] [மு]ன்றும் [வி]டு இத்தளி நக்கன் உதாரத்துக்குப்பங்கு ஒன்றும் ||— [ரு\*] நாலாம் வீடு இத்த[ளி]-
- [11.] [ளி] நக்கன் ப[ட்ட]லாக்குப்பங்கு ஒன்றும் ||— [சு\*] அஞ்சாம் வீடு இத்த[ளி] நக்கன் எடுத்த[பாதத்து]க்குப்பங்கு ஒன்றும் ||— [எ\*] ஆறாம் வீடு இத்த-ளி நக்கன் சொழகுலசுந்தரிக்குப்பங்கு ஒன்றும் ||— [அ\*] எழாம் வீடு இத்த[ளி]

- [12.] [நக்]க[ன்] எகவீரிக்குப்பங்கு ஒன்றும் ||— [கூ\*] எட்டாம் வீடு நாகபட்ட[ன்]த்-  
துத்திரு[க்காரொண]த்து நக்கன் ராசடு[க]சரிக்குப்பங்கு ஒன்றும் ||— [ம\*]  
ஒன்பதாம் [வீ]டு இவ்வூர்க்கொயில்தளி நக்கன் தெசி-
- [13.] [ச்]சி[க்கு]ப்பங்கு ஒன்றும் ||— [மக\*] பத்தாம் [வீ]டு இத்தளி நக்கன் பெரி-  
யதெசிச்சிக்குப்பங்கு ஒன்றும் ||— [மஉ\*] பதினொன்றாம் வீடு இவ்வூர்த்-  
திருக்காரொணத்து நக்கன் விச்சாதிரிக்குப்பங்கு ஒன்-
- [14.] [அம்] ||— [மஉ\*] [ப]ன்னிரண்டாம் வீடு இத்தளி நக்கன் மறைக்காட்டுக்குப்-  
பங்கு ஒன்றும் ||— [மச\*] பதின்மூன்றாம் வீடு இவ்வூர் நடுவில்தளி நக்கன்  
அம்மாறிக்குப்பங்கு ஒன்றும் ||— [மரு\*] பதினாலாம் வீடு ராசடு[க]-
- [15.] ச[ரி]லல்லார் நக்கன் திருவையாற்றுக்குப்பங்கு ஒன்றும் ||— [மகூ\*] பதினைன்-  
சாம் வீடு ஜநாயபுரத்து விசுவஜயாநாயகரூது நக்கன் தில்லைஅழகிக்குப்பங்கு  
ஒன்றும் ||— [மஎ\*] பதினொன்றாம் வீடு
- [16.] [இ]த்தளி நக்கன் எச்ச[ம]ண்டைக்குப்பங்கு ஒன்றும் ||— [மஅ\*] பதினெ-  
ழாம் வீடு இவ்வூர்ப்பக[வ]கிசெரி நக்கன் பரமிக்குப்பங்கு ஒன்றும் ||—  
[மக\*] [பதி]னெட்டாம் வீடு திருவிடைமருதில் நக்க-
- [17.] ன் [தில்லைக்கை]ராக[க்]குப்பங்கு ஒன்றும் ||— [உம\*] பத்தொன்பதாம் வீடு  
இவ்வூர் நக்கன் அழகிக்குப்பங்கு ஒன்றும் ||— [உக\*] இருபதாம் வீடு  
[இ]வ்வூர் நக்கன் சதுரிக்குப்பங்கு ஒன்றும் ||— [உஉ\*] இருபத்-
- [18.] தொன்றாம் வீடு இவ்வூர் [ந]க்கன் மதுரவாசகிக்குப்பங்கு ஒன்றும் ||— [உஊ\*]  
[இரு]பத்திரண்டாம் [வீ]டு இவ்வூர் நக்[க்]ன் மா[தெவ]டி[க]ளுக்குப்பங்கு ஒன்-  
றும் ||— [உச\*] இருபத்தமூன்றாம் வீடு இவ்வூர் [ந]-
- [19.] [க்]க[ன்] . . . . [மணி]க்குப்பங்கு ஒன்றும் ||— [உரு\*] இருபத்து-  
நாலாம் வீடு கொமாக்கம்[டி]யாரூது நக்கன் [இ]ர[வி]குலமாணிக்கத்துக்குப்பங்கு  
ஒன்றும் ||— [உசூ\*] இருபத்தைஞ்சாம் வீடு பழையாற்று முள்ளூ-
- [20.] [ர்]நக்கன்தளி நக்கன் ஆளு[ர்க்கு]ப்பங்கு ஒன்றும் ||— [உஎ\*] இருபத்தாராம்  
வீடு இவ்வூர் வட்ட[தி]ளி நக்கன் வீ[ரா]ணிக்குப்பங்கு ஒன்றும் ||— [உஅ\*]  
[இரு]பத்தொழாம் வீடு இத்தளி நக்கன் தென்னவன்மாதெவிக்குப்பங்கு [ஒ]ன்-  
[றும்] [உகூ\*]
- [21.] இருபத்தெட்டாம் [வீ]டு இவ்வூர் அவனிநாராயணபுரத்து நக்கன் திருவையாற்றுக்-  
குப்பங்கு ஒன்றும் ||— [நம\*] இருபத்தொன்பதாம் [வீ]டு பழையாற்று  
தென்தளி நக்கன் ம[ா]தெவ[டி]க[க்]ளுக்குப்பங்கு ஒன்றும் ||— [நக\*] முப்பத்த[ா]-
- [22.] ம் [வீ]டு [அரபு]ரத்து ஸ்ரீ[தா]ழிவிண்ணக[ர்] நக்கன் [புக]ழிக்குப்பங்கு ஒன்-  
றும் ||— [நஉ\*] முப்பத்தொன்றாம் [வீ]டு இவ்வூர்த்கிை[க்]ப்பி[ரா]ட்ட[டி]-  
யாநாயகரூது நக்கன் [பா]ஞ்சாடிக்குப்பங்கு ஒன்றும் ||— [நஊ\*] [முப்]-  
பத்திரண்டாம்[ம்\*] வீடு இத்த-
- [23.] [ளி] நக்கன் கரணவிச்சாதிரிக்குப்பங்கு ஒன்றும் ||— [நச\*] முப்பத்தமூன்றாம்  
வீடு தஞ்சாவூர் எரியூர்நாட்டுத்தளி நக்கன் சங்கிக்குப்பங்கு ஒன்றும் [நரு\*]
- [24.] முப்பத்த[ா]நாலாம் [வீ]டு இத்தளி நக்கன் த[ர]ணிக்குப்பங்கு ஒன்றும் ||—  
[நசூ\*] முப்பத்தைஞ்சாம் வீடு இத்தளி நக்கன் [டு]சட்டிக்குப்பங்கு ஒன்றும்  
||— [நஎ\*] முப்ப-
- [25.] த்தா[ரூ]ம் வீடு இத்தளி நக்கன் [அ]ரவத்துக்குப்பங்கு ஒன்றும் ||— [நஅ\*]  
முப்பத்தெழாம் வீடு இத்தளி நக்கன் நக்கத்து[க்]குப்பங்கு ஒன்றும் ||—  
[நகூ\*] முப்பத்தெ-
- [26.] ட்டாம் வீடு திருவாளு[ர்ப்பெரிய]தளிச்செரி நக்கன் சீருடை[யா]ளுக்குப்பங்கு  
ஒன்றும் ||— [சம\*] முப்பத்தொன்பதாம் வீடு [இ]வ்வூர் [ஸ]ஹ்யா[ரூ]து  
நக்கன் ப[ர]-

- [27.] வை[வ]ச்சு[ப்ப]ங்கு [ஒ]ன்றும் ||— [சக\*] [ந]ாற்பதாம் வீடு இவ்[வ]ர்ப்பெ[ப]ரியத-  
ளிச்செ[ரி ந]க்கன் ம[ழ]லைச்சிலம்புக்கு[ப்ப]ங்கு [ஒ]ன்றும் ||— [சஉ\*] நாற்-  
பத்தொன்றும் வீடு இ-
- [28.] [வ்[வ]ர்]த்தி[ரு]வ[ர]நெறி நக்கன் ஆர[அ]முதுக்கு[ப்ப]ங்கு ஒன்றும் ||— [சந\*]  
நாற்பத்திர[ன்]ட[ர]ம் வீடு இவ்[வ]ர் [அரு]மொழி[ர்]னா[வ]ர[து] நக்கன் சி[க]-  
ண்டிக்கு[ப்ப]ங்கு ஒன்றும் [சச\*]

## Second section.

- [1.] நாற்பத்தி[மு]ன்றும் வீடு இவ்[வ]ர் உலகீ[ய]ர[து] நக்கன் ப[ர]ாந்தெ[ரு]மானுக்-  
குப்பங்கு ஒன்றும் ||— [சடு\*] நாற்பத்தநாலாம் வீடு [இ]வ்[வ]ர்த்திருவர-  
நெ[ரி ந]க்கன் [நா]ராயணிக்குப்பங்கு ஒன்றும் [சசு\*] [நாற்பத்தைஞ்சா]ம்  
வீடு இத்தளி நக்கன் அரவத்துக்கு[ப்ப]ங்கு ஒன்றும் ||— [சஎ\*] நாற்பத்தா-  
றும் வீடு திருவா[ரு]ர் ஸ்ரஹீயர[து] நக்கன் சொகி[வி]ளக்குக்குப்பங்கு  
ஒன்றும் ||— [சஅ\*] நாற்பத்தெழாம் வீடு [இ]வ்[வ]ர் உலகீயர[து] நக்-  
கன் கிகை[ச]கடருக்கு[ப்ப]ங்கு ஒன்றும் [சக\*] [நாற்பத்தெட்டாம் வீடு  
இவ்[வ]ர் ஸ்ரஹீயர[து] நக்கன் ஆ[வி]க்குப்பங்கு ஒன்றும் ||— [டுய\*]  
நாற்பத்தொன்பதாம் வீடு மட்[ரை]ட [தெ]ன்த[ளி] நக்கன் சிகண்டிக்கு[ப்ப]ங்கு  
ஒன்றும் [||—] [டுக\*] [ஐ]ம்பதாம் வீடு இவ்[வ]ர் நக்கன் பெற்றதிருவுக்குப்ப-  
ங்கு ஒன்றும் ||— [டுஉ\*] ஐம்பத்தொன்றும் வீடு தஞ்சாவூர்த்தஞ்சைமா-  
ம[ணி]க்கொயில் நக்க-
- [2.] ன் [வீரசொ]ழிக்கு[ப்ப]ங்கு ஒன்றும் ||— [டுந\*] ஐம்பத்திரண்ட[ர]ம் வீடு  
[சிகண்டபு]ர்த்து ந[க்க]ன் திருவ[ர]ல[ங்கா]டிக்கு[ப்ப]ங்கு ஒன்றும் ||—  
[டுச\*] ஐம்பத்தி[மு]ன்றும் வீடு ப[ர]ாந்தகபுர்த்து [ந]க்கன் பெ[ப] . . .  
[க்குப்பங்கு] ஒன்றும் ||— [டுடு\*] ஐம்பத்தநாலாம் வீடு இவ்[வ]ர் நக்கன்  
உத்த[ம]தானிக்குப்பங்கு ஒன்றும் [||—] [டுசு\*] ஐம்பத்தைஞ்சாம் வீடு  
நி[ய]ம[து] அரிகுலகெசரி[ர்]னா[வ]ர[து] நக்கன் . . [த்]து[க்]குப்பங்கு ஒன்-  
றும் [||—] [டுஎ\*] ஐம்பத்தா[ற]ம் வீடு இத்தளி [ந]க்கன் வெ[ண்]கா-  
ட்டி[க்]குப்பங்கு ஒன்றும் [டுஅ\*] [ஐ]ம்பத்தெழாம் வீடு இத்தளி நக்கன்  
[கூ]த்தா[டி]க்குப்பங்கு ஒன்றும் [டுக\*] [ஐ]ம்பத்தெட்டாம் வீடு இத்தளி  
நக்கன் சொழுகுளாம[ணி]க்கு[ப்ப]ங்கு ஒன்றும் ||— [சுய\*] ஐம்பத்தொ-  
ன்ப[த]ர[ம்] வீடு இவ்[வ]ர் ஆயிரத்தளி நக்கன் [பூ]க்க[ர]விக்குப்பங்கு ஒன்-  
றும் ||— [சுக\*] அறுபதாம் வீடு இவ்[வ]ர் அரிகுலகெசரி[ர்]னா[வ]ர[து] நக்கன்  
[ந]ாஞ்[சுரி]க்கு[ப்ப]ங்கு ஒன்றும் [சுஉ\*]
- [3.] அ[றுபத்]தொன்றும் வீடு [நியம]த்து ஆ[யிர]த்தளி ந[க்]ச[ன்] தெ[வி]க்குப்பங்கு  
ஒன்றும் ||— [சுந\*] [அறுபத்]திரண்ட[ர]ம் வீடு அம்பர்த்திருமாகாளத்து  
ந[க்]ச[ன்] நக்க[ரி]க்கு[ப்ப]ங்கு ஒன்றும் ||— [சுச\*] [அறுபத்துமூன்றும்  
வீடு இத்தளி] நக்கன் . நாஜராஜிக்குப்பங்கு ஒன்றும் ||— [சுடு\*] அறுபத்-  
து[ந]ாலாம் வீடு இத்தளி ந[க்]ச[ன்] அகிமா[னி]க்கு[ப்ப]ங்கு [ஒ]ன்றும் ||—  
[சுசு\*] [அறுபத்]தைஞ்சாம் வீடு இவ்[வ]ர் அவ[னி]நாராய[ண]விண்ணக[ர்]<sup>1</sup>  
நக்கன் உதையத்துக்குப்பங்கு ஒன்றும் ||— [சுஎ\*] அறுபத்தா[ற]ம் வீடு  
இவ்[வ]ர்த்திருமாகாளத்து நக்கன் க[ர]மக்கெ[ர]டிக்கு[ப்ப]ங்கு ஒன்றும் [||—]  
[சுஅ\*] [அறுபத்தெழாம்] வீடு இவ்[வ]ர் மு[துப]கவ[ர்தளி] நக்கன் நிச்ச-  
லுக்குப்பங்கு ஒன்றும் ||— [சுக\*] அறுபத்தெட்டாம் வீடு கடம்பூர்த்-  
[திருவின]க்கொயில் நக்கன் கு[ப்]பைக்கு[ப்ப]ங்கு ஒன்றும் [எய\*]

<sup>1</sup> After நாரசாண is a crack which resembles an ங. The actual reading may therefore be நாரசாணங்.

- [4.] அழுபத்தொன்பதாம் வீடு இத்தளி நக்கன் . . வி . . . [க்கு]<sup>1</sup>ப்ப[ங்]-  
[கு] ஒன்றும் ||— [எக\*] எழுபதாம் வீடு இத்தளிச்சிறிய[ந]க்கன் [ந]க்-  
கத்துக்குப்பங்கு ஒன்றும் ||— [எஉ\*] எழுபத்தொன்றாம் வீடு இத்த-  
ளிப்பெரிய[ந]க்கன் [ந]க்கத்துக்குப்பங்கு ஒன்றும் ||— [எஊ\*] எழுபத்திர-  
ண்டாம் வீடு இவ்வூர் இட்டாச்சி஁ர஁யர஁து நக்கன் த[ரணி]வ[ர]ா-  
஁க்குப்பங்கு ஒன்றும் ||— [எச\*] எழுபத்தமூன்றாம் வீடு திருமறைக்கா-  
ட்டி நக்கன் மாதெவிக்குப்பங்கு ஒன்றும் ||— [எடு\*] எழுபத்து[ந]ா-  
லாம் வீடு விடைய[பு]ரத்து நக்கன் அம்[ம]ர஁க்குப்பங்கு ஒன்றும் ||—  
[எசு\*] எழுபத்தைஞ்சாம் வீடு வெளூர் நக்கன் . . . தாப்பகைக்குப்பங்கு  
ஒன்றும் ||— [எஎ\*] எழுபத்தாராம் வீடு நயதீரபுரத்து நக்கன் திருநீலகண்-  
டிக்குப்பங்கு ஒன்றும் ||— [எஅ\*]
- [5.] எழுபத்தெழிராம் வீடு வீரபுரத்து [நக்கன் ம]ர[பு]ரணிக்குப்பங்கு ஒன்-  
றும் ||— [எக\*] எழுபத்தெட்டாம் வீடு பாச்சில் திருமெற்ற[ளி] நக்கன்  
பெற்றதிரு[வு]க்குப்பங்கு ஒன்றும் ||— [அஃ\*] எழுபத்தொன்பதாம் வீடு  
இவ்வூர்த்திரு[வா]ச்சிராமத்து [ந]க்கன் சொழத்துக்குப்பங்கு ஒன்றும்  
||— [அக\*] எண்பத்திராம் வீடு இவ்வூர்த்திருமெற்ற[ளி] [ந]க்கன் செங்கு-  
ளத்துக்குப்பங்கு ஒன்றும் ||— [அஉ\*] எண்பத்தொன்றாம் வீடு வீர[பு]-  
ரத்து [நக்கன்] . . [க்கு]ப்பங்கு ஒன்றும் ||— [அஊ\*] எண்பத்திரண்டாம்  
வீடு திருக்கொள்ளம்[பூதூர் நக்கன்] பொற்கெசிக்குப்பங்கு ஒன்றும் ||—  
[அச\*] எண்பத்துமூன்றாம் வீடு இவ்வூர் நக்கன் ஆற[யி]ரத்துக்குப்பங்கு  
ஒன்றும் ||— [அடு\*] எண்பத்துநாலாம் வீடு கற்பகதானிபுரத்து நக்கன்  
தில்லைக்கத்திக்குப்பங்கு ஒன்றும் ||— [அசு\*] எண்பத்தைஞ்சா-
- [6.] ம வீடு இவ்வூர் [நக்கன்] ஆறர்க்குப்பங்கு ஒன்றும் ||— [அஎ\*] எண்-  
பத்தாராம் வீடு இவ்வூர் [நக்கன்] சாமுண்டிக்குப்பங்கு ஒன்றும் ||—  
[அஅ\*] எண்பத்தெழிராம் வீடு [த]ளிச்சாத்தங்குடி [நக்கன்] [அப]யத்-  
துக்குப்பங்கு ஒன்றும் ||— [அசு\*] எண்பத்தெட்டாம் வீடு தஞ்சா-  
வூர்ப்பிரமகுட்டத்து [நக்கன்] திருமாகாளத்துக்குப்பங்கு ஒன்றும் ||— [சூஃ\*]  
[எண்பத்தொன்பதாம் வீடு இத்தளி [நக்கன் மி]ச்சிக்குப்பங்கு ஒன்றும் ||—  
[சூக\*] தொண்ணூறாம் வீடு [ப]ல்லவநா[ரணபுரத்து] நக்கன் திருவடி[ச]ந்-  
துக்குப்பங்கு ஒன்றும் ||— [சூஉ\*] தொண்ணூற்றொன்றாம் வீடு திருமறைக்-  
காட்டு நக்கன் சாத்தத்துக்குப்பங்கு , ஒன்றும் ||— [சூஊ\*] தொண்ணூற்றிர-  
ண்டாம் வீடு இவ்வூர் நக்கன் திருமலைக்குப்பங்கு ஒன்றும் ||— [சூச\*]  
இத்தளிச்செரி வடசிறகு தலைவீடு திருவை[ய]ாற்று ஒலொ[க]பே஁ர஁஁஁஁஁஁஁஁-  
ர஁து நக்கன் வி[க்]கிர[ம]தொங்கிக்குப்பங்கு ஒன்றும் ||— [சூடு\*] இ[ர]-
- [7.] ண்டாம் வீடு இத்தளி [நக்கன் பு]கழிக்குப்பங்கு ஒன்றும் ||—  
[சூசு\*] மூன்றாம் வீடு மிறையில் [நக்கன் ம]ரணிக்கத்துக்குப்பங்கு ஒன்-  
றும் ||— [சூஎ\*] நாலாம் வீடு திருவள்ளூர்ப்பெரிய[த]ளிச்செரி நக்கன்  
[மாதெவி]க்குப்பங்கு ஒன்றும் ||— [சூஅ\*] [அ]ஞ்சாம் வீடு [இத்தளி] நக்-  
கன் திருமூலட்டா[ன]த்துக்குப்பங்கு ஒன்றும் ||— [சூசு\*] [ஆ]றாம் வீடு  
இவ்வூர் ஸ்ரீ஁யர஁து [நக்கன்] [ஆறர்க்கு]ப்பங்கு ஒன்றும் ||— [ந\*]  
எழிராம் வீடு இவ்வூர்ப்பெரிய[த]ளிச்செரி [நக்கன்] கண்டி[யூ]ர்க்குப்பங்கு  
ஒன்றும் ||— [நக\*] [எட்ட]ராம் வீடு இவ்வூர் உல[கி]யர஁து நக்கன்  
ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [நஉ\*] ஒன்பதாம் வீடு இவ்வூர்த்திரு-  
வா[டு]ந் நக்கன் அரவத்துக்குப்பங்கு ஒன்றும் ||— [நஊ\*] பத்தாம் வீடு

<sup>1</sup> Perhaps விதிவிடத்திக்கு has to be read, as in paragraph 106.

இத்தளி நக்கன் க[ர]ம்பியத்துக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] பதினொன்றும் வீடு இவ்வூர்ப்பெரியதளிச்செரி நக்கன் கண்டி[யூர்]க்குப்ப-

[8.] க்கு ஒன்றும் ||— [ரகடு\*] [ப]ன்னிரண்டாம் வீடு இத்தளி நக்கன் [வீதி[வி]-  
டங்கிக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] பதின்மூன்றும் வீடு அம்பர் அவனிநா-  
ராய[ண]விண்ணக[ர்] நக்கன் இன்னிளவஞ்சிக்குப்பங்கு ஒன்றும் ||—  
[ரகசு\*] பதினா[ல]ராம் வீடு இத்தளி நக்கன் மழலைச்சிலம்புக்குப்பங்கு ஒன்-  
றும் ||— [ரகசு\*] [பதி]னைஞ்சா[ம்] வீடு [இவ்வூர்[த்தி]ருமாகாளத்து நக்கன்  
செம்[பொ]ன்னுக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] [பதி]னாரும் வீடு திரு-  
[வை]யாற்று நக்கன் . . . [க்குப்பங்கு ஒன்றும் ||— [ரகசு\*] [பதி]னொ-  
ழாம் வீடு இவ்வூர் நக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [ரகசு\*]  
பதினொட்டாம் வீடு இவ்வூர் நக்கன் [திரு]வெண்ணா[வ]லுக்குப்பங்கு  
ஒன்றும் ||— [ரகசு\*] பத்தொன்பதாம் வீடு பாச்சில் திருவாச்சிராமத்து நக்-  
கன் உடை[ம்]க்குப்பங்கு ஒன்றும் ||— [ரகசு\*] இருபதாம் வீடு பழையா[ற்]-  
து[த்தெ].

[9.] னத்தளி நக்கன் பெற்ற[திரு]வகுப்பங்கு ஒன்றும் ||— [ரகசு\*] இருபத்-  
தொன்றாம் வீடு [கிள்]ளிகுடிச்சிறியநக்கன் சீருடையா[ளு]க்குப்பங்கு  
ஒன்றும் ||— [ரகசு\*] இருபத்திரண்டாம் வீடு [இவ்வூர்]ப்பெரிய[ந]க்-  
[கன்] சீருடையா[ளு]க்குப்பங்கு ஒன்றும் ||— [ரகசு\*] இருபத்துமூன்றாம்  
வீடு தளிச்சா[த்தங்குடி] நக்கன் ஒலொகமாதாவுக்குப்பங்கு ஒன்றும் ||—  
[ரகசு\*] இருபத்துநாலாம் வீடு ஜநநா[யு]புரத்துப்பங்கு நக்கன் தி-  
ருவகுப்பங்கு ஒன்றும் ||— [ரகசு\*] இருபத்தை[ஞ்சா]ம் வீடு தஞ்-  
சாலூர்த்தஞ்சைமாமணிக்கொயில் நக்கன் மாதெவிக்குப்பங்கு ஒன்றும் ||—  
[ரகசு\*] இருபத்தாராம் வீடு தலையாலங்காட்டு நக்கன் கவிக்குப்பங்கு ஒன்-  
றும் ||— [ரகசு\*] இருபத்தொழாம் வீடு அரபுரத்து ஸ்ரீ[தி]ரழி[வி]ண்ண[கர்]  
நக்கன் திருப்பூவ[ண]த்துக்குப்பங்கு ஒன்றும் ||— [ரகசு\*]

[10.] இருபத்தெட்டாம் வீடு கற்பக[கா]னிபுரத்து நக்கன் மருகமாணிக்கத்துக்கு-  
ப்பங்கு ஒன்றும் ||— [ரகசு\*] [இரு]பத்தொன்பதாம் வீடு இவ்வூர் நக்-  
கன் கற்ப[க]மாணிக்[க]த்துக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] முப்ப-  
தாம் வீடு ந[ன்]நில[த்]துத்திருஅமலீ[ரா]யா[ர]து நக்கன் கயிலாயத்துக்கு-  
ப்பங்கு ஒன்றும் ||— [ரகசு\*] முப்பத்தொன்றாம் வீடு [நிய]மத்து  
ஆயிரத்த[ளி] நக்கன் ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] முப்-  
பத்திரண்டாம் வீடு பாச்சில் திருமெ[ற்]ற[ளி] நக்கன் பரா[ந்]தெ-  
ரு[ம]ர[னு]க்குப்பங்கு ஒன்றும் ||— [ரகசு\*] முப்பத்துமூன்றாம் வீடு  
பழையாற்று வடதளி நக்கன் சொழுவ[சு]ந்த[ரி]க்குப்பங்கு ஒன்றும் ||—  
[ரகசு\*] முப்பத்துநாலாம் வீடு பழுவூர்ப்ப[வை]கவிடை[ரா]யா[ர]து நக்கன்  
ஆடவல்லா[ளு]க்குப்பங்கு ஒன்றும் ||— [ரகசு\*] முப்பத்தைஞ்சாம் வீடு [கட-  
ம்]பூர்

[11.] ந[க]னா[ர]யா[ர]து நக்கன் இ[ந]ன்கொயிலுக்குப்பங்கு ஒன்றும் ||— [ரகசு\*]  
[மு]ப்பத்தாராம் வீடு மாதெவி[ரா]யா[ர]து நக்கன் [அ]றிவாட்டிக்குப்பங்கு  
ஒன்றும் ||— [ரகசு\*] முப்பத்தொழாம் வீடு தஞ்சாலூர் எரி[யூர்]நாட்டு-  
[த்த]ளி நக்கன் மாதெ[வ]டிகளுக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] முப்பத்-  
தெட்டாம் வீடு ஜநநா[யு]புரத்து வி[சு]ரீ[வி]ஜயா[ர]யா[ர]து நக்கன் [பொ]-  
ன்ன[ல]ம[ந்]தா[ளு]க்குப்பங்கு ஒன்றும் ||— [ரகசு\*] முப்பத்தொன்பதாம்  
வீடு பா[ம்]பு[ணி] ஸ்ரீ[பூ]திவிண்ணக[ர்] நக்கன் கா[ர]யிலு[க்குப்பங்கு] ஒன்றும்  
[ரகசு\*] நாற்பதாம் வீடு . . . . . [நக்கன்] [திரு]வை-  
யாற்றுக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] நாற்பத்தொன்றாம் வீடு [அ]யிர-  
த்தளி நக்கன் ஐ[ய]ாற்றுக்குப்பங்கு ஒன்றும் ||— [ரகசு\*] நாற்பத்திரண்-



[டா]ம் வீடு [நி]றைமதி஁ர஁யரதூ நக்கன் பெத்[றன்]மக்குப்பங்கு ஒன்றும்  
||— [நாநசு\*] நாற்பத்துமூன்றாம் வீடு திருமறைக்க[ாட்டு] நக்க-

[12.] ன் [ம]ரதிக்குப்பங்கு ஒன்றும் ||— [நாநசு\*] [ந]ாற்பத்து[ந]ரலாம் வீடு ஜ[ந]-  
நாயபுரத்து விசுவிஜய஁ர஁யரதூ நக்கன் திருவுக்குப்பங்கு ஒன்றும் ||—  
[நாநசு\*] நாற்பத்தைஞ்சாம் வீடு இத்த[னி] [ந]க்கன் ந[வி]ளரு[ம]ர[னு]க்குப்-  
பங்கு ஒன்றும் ||— [நாநசு\*] நாற்பத்தாராம் வீடு பாச்சில் [திரு]வலி[லீ]யை-  
ரதூ நக்கன் [கி]வலைக்க[ா]சுக்குப்பங்கு ஒன்றும் ||— [நாசுய\*] நாற்பத்தெ-  
ழாம் வீடு இவ்வூர்த்தி[ருவாச்சி]ராமத்து நக்கன் [உ]மைக்கு[ப்ப]ங்கு ஒன்-  
னும் ||— [நாசுய\*] நாற்பத்தெ[ட்ட]டாம் வீடு [ம]ரதெவி[஁]ர஁யரதூ நக்கன்  
சிறி[ய]ரன்கு[ப்ப]ங்கு ஒன்றும் ||— [நாசுஉ\*] நாற்பத்தொன்பதாம் வீடு திரு-  
விடை[மரு]தில் நக்கன் ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [நாசுந\*] ஐம்ப-  
தாம் வீடு இவ்வூர் [ந]க்கன் காகாளுக்குப்பங்கு ஒன்றும் ||— [நாசுச\*]  
ஐ[ம்]பத்தொன்றாம் வீடு இவ்வூர் நக்கன் பஞ்ச[சு\*]வன்மாதெவிக்குப்பங்கு ஒன்-  
னும் [நாசுந\*]

[13.] ஐ[ம்]பத்திரண்டாம் வீடு இவ்வூர் நக்கன் சிக[ண்]டிக்குப்பங்கு ஒன்றும் ||—  
[நாசுசு\*] ஐம்பத்துமூன்றாம் வீடு இவ்வூர் நக்கன் [க]வலைக்குப்பங்கு ஒன்-  
னும் ||— [நாசுசு\*] ஐம்பத்து[ந]ரலாம் வீடு [அ]ர்புரத்து புரீதாழிவிண்ணக[ர்]<sup>1</sup>  
நக்கன் சித்திரவல்லிக்குப்பங்கு ஒன்றும் ||— [நாசுஅ\*] ஐம்பத்தெ[ஞ்சாம்]  
வீடு [இ]வ்வூர் நிகளங்கி஁ர஁யரதூ நக்கன் நல்லூர்க்குப்பங்கு ஒன்-  
னும் ||— [நாசுசு\*] ஐம்பத்தாராம் வீடு இத்தனி நக்கன் [பெருவழிக்]-  
கு[ப்ப]ங்கு ஒன்றும் ||— [நாநுய\*] ஐம்பத்தெ[ழ]ாம் வீடு கடம்பூர்த்-  
திருவிளங்கொயில் நக்கன் செமானிக்குப்பங்கு ஒன்றும் ||— [நாநுக\*] ஐ[ம்]பத்-  
[டு]தட்டாம் வீடு இத்தனி நக்கன் [கொ]னடி[க்]குப்பங்கு ஒன்றும் ||—  
[நாநுக\*] ஐம்பத்தொன்பதாம் வீடு [திருவ]ரூர்த்திருவாரெநி஁ர஁யரதூ நக்-  
கன் [நம்]புகரிக்குப்பங்கு ஒன்-

[14.] [று]ம் ||— [நாநுக\*] அறுபத[ா]ம் வீடு இவ்வூர்ப்பெரியதனிச்செரி நக்கன் திரு-  
மூல[ட்ட]ட[ா]னத்துக்குப்பங்கு ஒன்றும் ||— [நாநுக\*] அறுபத்தொன்றாம் வீடு  
இவ்வூர் ஸ்ரீஹ்ரதூ நக்கன் [சொ]ம[க]திக்குப்பங்கு ஒன்றும் ||—  
[நாநுக\*] அறுபத்திரண்டாம் வீடு இவ்வூர்ப்பெரியதனிச்செரி [ந]க்கன்  
இ[ராம]ிக்குப்பங்கு ஒன்றும் ||— [நாநுக\*] அறுபத்துமூன்றாம் வீடு இவ்-  
[வூர்] ஸ்ரீஹ்ரதூ நக்கன் [எ]ச[சு]ம[ண]டை[க்]குப்பங்கு ஒன்றும் ||—  
[நாநுக\*] அறுபத்து[ந]ரலாம் வீடு [இ]வ்வூர்த்திருமண்டனி நக்கன் சுந்த[ர]-  
சொழிக்குப்பங்கு ஒன்றும் ||— [நாநுக\*] அறுபத்தைஞ்சாம் வீடு இவ்வூர்  
உலகிய[ரதூ] நக்கன் பந்தலுக்குப்பங்கு ஒன்றும் ||— [நாநுக\*] அறுபத்தா-  
ராம் வீடு அ[ம்]பர் [அ]வனிந[ா]ராயணவி[ண்]ணகர் நக்கன் கா[ம்]க்குப்பங்கு  
ஒன்றும் ||— [நாசுய\*]

[15.] அறுபத்தெழாம் வீடு இத்தனி நக்கன் ஆச[ா]ரஞ்ச[ரி]க்குப்பங்கு ஒன்றும்  
||— [நாசுசு\*] அறுபத்தெட்டாம் வீடு இவ்வூர் முதப[க]வர்த[னி] நக்கன்  
[எ]க[வி]ரிக்குப்பங்கு ஒன்றும் ||— [நாசுஉ\*] அறுபத்தொன்பதாம் வீடு  
[இ]த்தனி நக்கன் . . . . . [க்]குப்பங்கு ஒன்றும் ||— [நாசுந\*]  
எழுபதாம் வீடு இத்தனி நக்கன் சங்கத்துக்குப்பங்கு ஒன்றும் ||—  
[நாசுசு\*] எழுபத்தொன்றாம் வீடு திருவை[ய]ாத்த[று] நக்கன் [கண்டத்]-  
து[க்]குப்பங்கு ஒன்றும் ||— [நாசுநுக\*] எழுபத்திரண்டாம் வீடு இவ்வூர்  
நக்கன் [பா]வைக்குப்பங்கு ஒன்றும் ||— [நாசுசு\*] எழுபத்துமூன்றாம் வீடு  
பறவூர் அவநிய[மதற்]ப[பு]ரத்து நக்கன் துட்டிக்குப்பங்கு ஒன்றும் ||—

[ராசுஎ\*] எழுபத்துநாலாம் வீடு இவ்வூர்[ர]ப்பகைவிடை[ர]ா[ர]யர[த]ு நக்கன் அரிசு-  
லகெசரிக்கு-

[16.] ப்பங்கு ஒன்றும் ||— [ராசுஅ\*] எழுபத்தைஞ்ச[ர]ம் வீடு . . ந[த]னி[ப]்புக[த]ி-  
[மகி[ர]ா[ர]ய[ர]த[த]ு] நக்கன் குலமா[ன]ுக்குப்பங்கு ஒன்றும் ||— [ராசுசு\*] எழு-  
பத்தாரும் வீடு இத்தளி நக்கன் க[ரு]ம[ர]ணி[க]த்துக்குப்பங்கு ஒன்றும்  
||— [ராஎய\*] எழுபத்து[த]ழாம் வீடு பு[ற]ையாச்செரி [ந]க்கன் [ந]க[ர]த்தா-  
ருக்குப்பங்கு ஒன்றும் ||— [ராஎக\*] [எழுப]த்தெ[த]ட்டாம் வீடு நி[ய]ம[த]்து  
ஆயிரத்தளி நக்கன் ச[ந்]திரத்துக்குப்பங்கு ஒன்றும் ||— [ராஎஉ\*] [எழு-  
ப]த்தொ[ந்]பதாம் வீடு இவ்வூர் அரிசு[ல]கெலு[ரி]ா[ர]யர[த]ு நக்கன் [வ]ட-  
வாயிலுக்குப்பங்கு ஒன்றும் ||— [ராஎஊ\*] எண்பதாம் வீடு இவ்வூர் க[ூ]வ[டு]க[டு]-  
லு[ரி]ா[ர]யர[த]ு நக்கன் பரா[ந்]தெருமானுக்குப்பங்கு ஒன்றும் ||— [ராஎச\*]  
எண்பத்தொன்றாம் [வீ]டு இவ்வூர்ச்ச[ந்]திரமல்லி[ர]ா[ர]யர[த]ு [ந]க்கன் திரு-  
[டு]வ[டு]ங்கடத்துக்கு-

[17.] ப்பங்கு ஒன்றும் ||— [ராஎடு\*] [எண்ப]த்திரண்டாம் வீடு [இவ்வூர்] அரிசு-  
ல[டு]கெலு[ரி]ா[ர]யர[த]ு [ந]க்கன் சம்பதெலிக்குப்பங்கு ஒன்றும் ||— [ராஎசு\*]  
எண்ப[த]த்துமூன்றாம் [வீ]டு [ந]ன்னிலத்து திருமெற்றளி நக்கன் ஆமா[த]-  
தூர்க்குப்பங்கு ஒன்றும் [ராஎஎ\*] [எண்ப]த்தநாலாம் வீடு [காவி]ரிப்பூம்-  
பட்டனத்து நக்கன் ஊதாரி[க]ுப்பங்கு ஒன்றும் ||— [ராஎஅ\*] [எண்ப]-  
[த]தை[ஞ்]ச[ர]ம் வீடு ப[ழ]ைய[ர]ற்று அரையெருமா[ந்]தளி நக்கன் [சீ]வ-  
குளாமணிக்குப்பங்கு ஒன்றும் ||— [ராஎசு\*] [எண்ப]த்தாரும் வீடு  
இவ்வூர் அவனிநாராயணபுரத்து நக்கன் விக்கிர[மா]தித்திக்குப்பங்கு ஒன்-  
றும் ||— [ராஅய\*] எண்பத்தெழாம் வீடு இவ்வூர் 'நக்கன் தில்லேகிறைந்தாளு-  
க்குப்பங்கு ஒன்றும் ||— [ராஅக\*] [எண்ப]த்தெட்டாம் வீடு இவ்வூர் வடதளி  
நக்கன் [நய]னவல்[வி]-

[18.] [க]ுப்பங்கு ஒன்றும் ||— [ராஅஉ\*] [எண்ப]த்தொன்பத[ர]ம் வீடு [இத்]-  
தளி நக்கன் பெ[ற்ற]திருவுக்குப்பங்கு ஒன்றும் ||— [ராஅஊ\*] தொண்ணூ[ர]ம்  
வீடு ஆயிரத்தளி மல்லீயர[த]ு நக்கன் மதனவல்லி[க]ுப்பங்கு ஒன்றும்  
||— [ராஅசு\*] [டு]தா[ண]ணா[ந்]தொன்றாம் [வீ]டு கருப்பூர் நக்கன் எடு[த]த-  
பாதத்துக்குப்பங்கு ஒன்றும் ||— [ராஅடு\*] தெ[ர]ண்ணா[ந்]திர[ண்]டாம் வீடு  
வீரபுரத்து நக்கன் -மீனவன்[மா]டுதவிக்குப்பங்கு ஒன்றும் ||— [ராஅசு\*]  
[வடக்கில் தளிச்செ]ரித்தெ[ன்]சிறகு த[லே]வீடு திருவா[ரு]ர் [வா]லு[ரி]யர[த]ு நக்-  
கன் மூவர்கண்டிக்குப்பங்கு ஒன்றும் ||— [ராஅஎ\*] இர[ண்]டாம் வீடு  
நாக[ப]ட்டனத்துத்திருக்காரொணத்து [ந]க்கன் சீருடையாருக்குப்பங்கு ஒன்றும்  
||— [ராஅஅ\*] மூன்றாம் [வீ]டு அரபுரத்து நிக[ள]ங்க[டு]ர[ா]யர[த]ு நக்கன்  
திரு[வு]க்குப்பங்கு-

[19.] கு ஒன்றும் ||— [ராஅசு\*] நாலாம் வீடு [கொட்]டுர்க்கு[ண]வதி[ர]ா[ர]யர[த]ு  
நக்கன் பெ[ற்ற]திருவுக்குப்பங்கு ஒன்றும் ||— [ராசுய\*] ஐஞ்சாம் வீடு பா[ம்]-  
புணி [பு]தீ[பு]தி[வி]ண[ந]கர் நக்கன் பா[ல]க[டு]ப்பங்கு ஒன்றும் ||— [ராசுக\*]  
[ஆ]றாம் வீடு [க]த[ப]கதானி[பு]ரத்து நக்கன் கற்பகதானிக்குப்பங்கு ஒன்-  
றும் ||— [ராசுஉ\*] எழாம் வீடு திருவா[ரு]ர்ப்பெரியதளிச்செரி நக்கன்  
ப[ந்]த[ல]ுக்குப்பங்கு ஒன்றும் ||— [ராசுஊ\*] [எ]ட்டாம் வீடு இவ்வூர்  
[நக்கன்] . . [க]ுப்பங்கு ஒன்றும் ||— [ராசுசு\*] [ஒன்ப]தாம் வீடு  
தளிச்சாத்தங்குடி நக்கன் அம்பலத்துக்குப்பங்கு ஒன்றும் ||— [ராசுடு\*]  
[ப]த்தாம் வீடு திருவா[ரு]ர்ப்பெரியதளிச்செரி நக்கன் விளையாச்சீலைக்குப்-  
பங்கு ஒன்றும் ||— [ராசுசு\*] பதினொன்றாம் வீடு ஆயிரத்தளி நக்கன் அன-  
[வ]ரதசுத்தரிக்குப்பங்கு ஒன்றும் ||— [ராசுஎ\*] பன்னிரண்டாம்

- [20.] வீடு இவ்வூர் [நக்]கன் ராஜகுளா[மணிக்குப்பங்கு ஒன்றும் ||—] [ராகுஅ\*]  
[பதினமூன்]றும் வீடு நயதீர[பு]ரத்து நக்கன் அரநெ[ந]மிக்குப்பங்கு ஒன்றும் ||—  
[ராகுசு\*] பதிநாலா[ம்] வீடு ஆயிரத்தளி நக்கன் [பட்]டத்துக்குப்பங்கு  
ஒன்றும் ||— [உா\*] பதினா[ஞ்சா]ம் வீடு இவ்வூர் [நக்]கன் இ[ள]ங்-  
காவுக்குப்பங்கு ஒன்றும் ||— [உாக\*] [பதிநா]றும் வீடு திருவாரூர்  
[அருமொழி[ராண்ட]ரத்து நக்கன் மொ[டி]க்குப்பங்கு ஒன்றும் ||— [உாஉ\*]  
பதினொழாம் வீடு இவ்வூர் நக்கன் [கருவூர்க்குப்பங்கு ஒன்றும் ||—  
[உாந\*] [பதிநெட்]டாம் வீடு பராந்தக[ராண்ட]ரத்து நக்கன் [திருவா]னை-  
க்காவிக்குப்பங்கு ஒன்றும் ||— [உாச\*] பத்தொன்பதா[ம்] வீடு திரு[வை]-  
யாற்று நக்கன் அர[வ]த்துக்குப்பங்கு ஒன்றும் ||— [உாடு\*] இருபதாம் வீடு  
கொட்டுப்ப[ஞ்சவ]ன்மாதெவி[ராண்ட]ரத்து நக்கன் சந்தரிக்குப்பங்கு ஒன்றும்  
||— [உாசு\*]
- [21.] [இருபத்தொ]ன்றும் வீடு இத்தளி நக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும் ||—  
[உாஎ\*] இருபத்திரண்டாம் வீடு இத்தளி நக்கன் உமைக்குப்பங்கு ஒன்றும்  
||— [உாஅ\*] இருபத்துமூன்றும் வீடு இத்தளி நக்கன் திட்டை[டச்செ]-  
[ரி]க்குப்பங்கு ஒன்றும் ||— [உாக\*] இருபத்துநா[லாம்] வீடு இத்தளி  
நக்கன் உமைக்குப்பங்கு ஒன்றும் ||— [உாடு\*] இருபத்தைஞ்சாம் வீடு  
திருவாரூர்த்[திருவாரநெ]ழி[ராண்ட]ரத்து நக்கன் சித்திரவல்லிக்குப்பங்கு  
ஒன்றும் ||— [உாடுக\*] [இருப]த்தா[றும்] வீடு ஆயிரத்தளி நக்கன்  
[டிச்சி]க்குப்பங்கு ஒன்றும் ||— [உாடுஉ\*] இருபத்தெழு[ாம்] வீடு [வி]-  
டையபுரத்துப்ப[பு]கழி[யார]த்து நக்கன் பெற்ற[திருவ]க்குப்பங்கு ஒன்றும் ||—  
[உாடுக\*] [இருப]த்தெட்[டாம்] வீடு [திருவாரூ]ர்த்[திருமண்]டளி நக்கன்  
சிகண்டிக்குப்பங்கு ஒன்றும் ||— [உாடுச\*] இருபத்தொன்ப-
- [22.] [தாம் வீடு] இத்தளி நக்கன் குந்த[வை]வக்குப்பங்கு ஒன்றும் ||— [உாடுடு\*]  
முப்பதாம் வீடு ஆயிரத்தளி மல்லையாரத்து நக்கன் பாக்கரிக்குப்பங்கு ஒன்றும்  
||— [உாடுசு\*] முப்பத்தொன்றும் வீடு [திருவாரூ]ர் ஸ்ரீஹ்யாரத்து நக்கன்  
பொன்னுக்குப்பங்கு ஒன்றும் ||— [உாடுஎ\*] முப்பத்திரண்டாம் வீடு [ஜ]ந-  
நாடிபுரத்து [விசு]ஜிவிஜய[ராண்ட]ரத்து நக்கன் [பொ]ர்துமரனுக்குப்பங்கு  
ஒன்றும் ||— [உாடுஅ\*] முப்பத்த[மூ]ன்றும் வீடு [ப]ர[ந்]தக[ராண்ட]ரத்து  
நக்கன் சொமகொனுக்குப்பங்கு ஒன்றும் ||— [உாடுக\*] முப்பத்துநாலாம்  
வீடு திருவாரூர் [அருமொழி[ராண்ட]ரத்து நக்கன் எ[க]வி[ரி]க்குப்பங்கு  
ஒன்றும் ||— [உாடுஉ\*] முப்பத்த[ை]ஞ்சாம் வீடு ஆயிரத்தளி நக்கன்  
தெ[வி]க்குப்பங்கு ஒன்றும் ||— [உாடுக\*] முப்பத்தா[றும்] வீடு இவ்வூர்  
நக்கன் திருவடிகளுக்குப்பங்கு ஒன்றும் ||— [உாடுஉ\*]
- [23.] முப்பத்தெழா[ம்] வீடு [இவ்வூ]ர்க்க[ரியசு]க்கன் திருவடிக்[குப்பங்கு ஒன்றும் ||—  
[உாடுக\*] முப்பத்தெட்[டாம்] வீடு திருவெதிசுடி நக்கன் கண்டராச்சிக்குப்பங்கு  
ஒன்றும் ||— [உாடுச\*] முப்பத்தெ[ர]ன்பதாம் வீடு இவ்வூர் [நக்]கன் குல-  
மா[ணி]க்கத்துக்குப்பங்கு ஒன்றும் ||— [உாடுடு\*] நாற்பதாம் வீடு ஆற்றுத்தளி  
நக்கன் . . . . [க்குப்பங்கு ஒன்றும் ||— [உாடுசு\*] நாற்பத்தொன்றும் வீடு  
இவ்வூர் நக்கன் வெம்பிக்குப்பங்கு ஒன்றும் ||— [உாடுஎ\*] நாற்பத்திரண்டாம்  
வீடு கி[தை]ம[தி]ராண்ட[ரத்து] நக்கன் பொற்கெசிக்குப்பங்கு ஒன்றும் ||—  
[உாடுஅ\*] நாற்பத்துமூன்றும் வீடு திருச்சொற்றுத்துறை நக்கன் ஒற்றியூர்க்-  
குப்பங்கு ஒன்றும் ||— [உாடுசு\*] நாற்பத்தநாலாம் வீடு திருமறைக்காட்டு
- [24.] [நக்கன் நி . . . . [க்குப்பங்கு ஒன்றும் ||— [உாடுடு\*] நாற்பத்தைஞ்சாம்  
வீடு நன்னிலத்து திருமெற்றளி [சு]க்கன் சங்காணிக்குப்பங்கு ஒன்றும் ||—  
[உாடுக\*] நாற்பத்தா[றும்] வீடு இவ்வூர்த்[திருஅ]லையாரத்து நக்கன் எ[ரி]க்குப்பங்கு

ஒன்றும் ||— [உாநஉ\*] நாற்பத்தெழாம் வீடு உத்தமதானிபுரத்து நக்கன் பூவணத்துக்குப்பங்கு ஒன்றும் [உாநஉ\*] [நாற்ப]த்தெட்டாம் வீடு நியமத்து ஆயிரத்தளி நக்கன் அடிகளுக்குப்பங்கு ஒன்றும் [உாநச\*] [நாற்பத்தெ[ர]-ன்பதாம் வீடு [பழைய]ாற்று அனா[ய]ருமான்தளி நக்கன் நிறணிபழங்குன்றுக்குப்பங்கு ஒன்றும் ||— [உாநரு\*] ஐம்பதாம் [வீ]டு இத்தளி நக்கன் அ[ரு]-மொழிக்குப்பங்கு ஒன்றும் ||— [உாநச\*] ஐம்பத்தொன்றாம் வீடு இவ்வூர்த்-தென்தளி நக்கன் ஆச்சத்-

[25.] துக்குப்பங்கு ஒன்றும் ||— [உாநஎ\*] ஐம்பத்திரண்ட[ர]ாம் வீடு இத்தளிச்சிறிய-நக்கன் ஆச்சத்து[க]ுப்பங்கு ஒன்றும் ||— [உாநஅ\*] ஐம்பத்துமூ[ன்]ளும் வீடு இவ்வூர் [வ]டதளி நக்கன் அமுதத்துக்குப்பங்கு ஒன்றும் ||— [உாநசு\*] ஐம்பத்துநாலாம் வீடு இத்தளி [ந]க்கன் குளாமணிக்குப்பங்கு ஒன்றும் ||— [உாசய\*] ஐம்பத்தைஞ்சாம் வீடு இத்தளி நக்கன் எ[க]வீரிக்குப்பங்கு ஒன்-றும் ||— [உாசக\*] ஐம்பத்தாரும் வீடு இவ்வூர் முன்னர்நக்கன்தளி நக்-[க]ன் வீராணிக்குப்பங்கு ஒன்றும் ||— [உாசஉ\*] ஐம்பத்தெழாம் வீடு இத்-தளி [நக்]கன் ஒரு[ப்]ப[னை]க்குப்பங்கு ஒன்றும் ||— [உாசந\*] ஐம்பத்தெட்-ட்டாம் வீடு கொற்றமங்கலத்து [ந]க்கன் கன்னை[ர]தெ[வி]க்குப்பங்கு ஒன்றும் ||— [உாசச\*] ஐம்பத்தொன்ப[த]ாம் வீடு திருத்தெங்கூர் நக்கன் கனவதிக்குப்ப[ங்]கு ஒன்[ற]ும் ||— [உாசரு\*] அ[று]பதா-

[26.] ம் வீடு செல்லூர் நக்கன் எட்டிக்குப்பங்கு ஒன்றும் ||— [உாசசு\*] அறுபத்-தொன்றாம் வீடு திருவைய[ர]ாற்று நக்கன் அம்பலக்கூத்திக்குப்பங்கு ஒன்[ற]ும் ||— [உாசஎ\*] அறுபத்திரண்டாம் வீடு நா[க]பட்டனத்துச்செனாமுகத்து நக்கன் அனந்தத்துக்கு[ப்]பங்கு ஒன்றும் ||— [உாசஅ\*] அறுபத்துமூன்றாம் வீடு தஞ்சாவூர்[த்த]ஞ்சைமாமணிக்கு[கா]யில் நக்கன் [வழு]வா[தி]லைக்கு[ப்]பங்கு ஒன்[ற]-று[ம்] ||— [உாசசு\*] அறுபத்துநாலாம் வீடு [ஒ]லொகதிஹா[தி]விராண்டா[தி] ந[ந]க்கன் [சீ]தெவி[க்கு]ப்பங்கு ஒன்[ற]ும் ||— [உாருய\*] [அ]றுபத்தைஞ்சாம் வீடு [ப]ராந்த[கபு]ரத்து நக்[க]ன் எழுவணைக்குப்பங்கு ஒன்றும் ||— [உாருக\*] அறுபத்தாரும் வீடு [தி]ருவையாற்று நக்கன் பொன்னுக்கு[ப்]பங்கு ஒன்றும் ||— [உாருஉ\*] அறுபத்தெழாம் வீடு [ப]ழுவூர்[ப்]பகை[வி]டை[ர]ாண்ட-

[27.] ருது நக்கன் பழுவூர்க்குப்பங்கு ஒன்றும் ||— [உாருந\*] அறுபத்தெட்டாம் வீடு கடம்பூர் இட்டாச்சிராண்டா[தி] நக்கன் சிவதெவிக்குப்பங்கு ஒன்றும் ||— [உாருச\*] அறுபத்தொன்பதாம் வீடு திருவாரூர்ப்பெரி[ய]தளிச்செரி நக்கன் சீகுருகூருக்கு[ப்]பங்கு ஒன்றும் ||— [உாருரு\*] எழு[ப]தாம் வீடு நன்னிலத்-துத்திருமெற்றளி நக்கன் [ச]ங்கா[ணி]க்குப்பங்கு ஒன்றும் ||— [உாருசு\*] எழுபத்தொன்றாம் வீடு [தி]ரு[வி]டை[மரு]தில் நக்கன் செம்பி[ய]ன்மாதெ[வி]க்குப்-பங்கு ஒன்றும் ||— [உாருஎ\*] எழுபத்திரண்ட[ம்] வீடு [தஞ்ச]ாவூர் [ஜய]-வீதெளி நக்கன் காமா[ம]ரிகிக்குப்பங்கு ஒன்றும் ||— [உாருஅ\*] எழு[ப]த்-துமூன்ற[ம்] வீடு திருவாரூர்ப்பெ[ரி]ய[த]ளிச்செரி [ந]க்கன் [ப]ர[ன்]னா[தி]க்குப்-பங்கு ஒன்றும் ||— [உாருசு\*] எழுபத்து[ந]ாலாம் வீடு நியமத்து தூவ-கெலாரி[ர]ாண்டா[தி] நக்கன் வீராரிவா[தி]-

[28.] [ணி]க்குப்பங்கு ஒன்றும் ||— [உாசய\*] எழுபத்தைஞ்சாம் வீடு பாம்புணி ஸ்ரீ-பூதிவிண்ணகர் நக்கன் ஆரூர்க்குப்பங்கு ஒன்றும் ||— [உாசுக\*] எழுபத்தாரும் வீடு த[லை]யாலங்காட்டு [ந]க்கன் வீர[ப]ரா[தி]க்கு[ப்]பங்கு ஒன்றும் ||— [உாசுஉ\*] எழுபத்தெழாம் வீடு இவ்வூர் நக்கன் பொன்னம்பலத்துக்குப்-பங்கு ஒன்றும் ||— [உாசுந\*] எழு[ப]த்தெட்டாம் வீடு பழையாற்று [வ]ட-தளி நக்கன் ஒரு[ப்]ப[னை]க்கு[ப்]பங்கு [ஒ]ன்றும் ||— [உாசுச\*] எழுபத்தொ-ன்ப[த]ாம் வீடு [க]டம்பூர்த்திரு[வி]னங்கொ[யில்] [நக்]கன் உமைக்குப்பங்கு ஒன்-

ஹம் ||— [உாசுநு\*] எ[ண்]பதாம் [வீ]டு [க]ரவிசிப்பூம்பட்ட[ன]த்து நக்கன்  
அர[ங்க]த்துக்குப்பங்கு ஒன்றும் ||— [உாசுசு\*] எண்பத்தொ[ன்]றும் [வீ]டு  
அம்ப[ர்] மு[து]ப[க]வ[ர்]தளி [ந]க்கன் பெற்றதிரு[வ]க்குப்ப[ங்]கு ஒன்றும்  
[உாசுஎ\*] எ[ண்]பத்திரண்டாம் வீடு திரு[வி]டைம[ரு]கில் நக்கன் [ரா]ஜ-  
[ரா]ஜிக்குப்பங்கு ஒன்றும் ||— [உாசுஅ\*]

### Third Section.

[1.] [எ]ண்பத்துமூன்றாம் வீடு பாச்சில் திருவலீயாரதூ நக்கன் மூஞ்சிக்குப்பங்கு  
ஒன்றும் ||— [உாசுசு\*] எண்பத்துநாலாம் வீடு திரு[வா]ளூர்ப்பெ[ரி]யதளிச்-  
செரி நக்கன் பொற்க[ளிக்]குப்ப[ங்]கு ஒன்றும் ||— [உாஎய\*] எண்பத்-  
தைஞ்சாம் வீடு இவ்[வூர்] உல[கி]ய[ர]தூ நக்கன் திகை[க]மா[ணி]க்கத்துக்குப்-  
பங்கு ஒன்றும் ||— [உாஎக\*] [எ]ண்ப[த்]த[ர]றும் [வீ]டு அம்ப[ர்] முது[ப-  
க]வ[ர்]தளி நக்கன் செய்யபாதத்துக்குப்ப[ங்]கு ஒன்றும் ||— [உாஎஉ\*]  
எ[ண்ப]த்தெழாம் வீடு [வி]ராஜார் [ந]க்கன் ஐய[ர]ளுக்குப்பங்கு ஒன்றும்  
||— [உாஎஉ\*] எண்ப[த்]தெட்ட[ர]ம் வீடு நாகபட்டனத்து நடுவித்தளிச்செரி  
நக்கன் [ந]ம[பு]கமரிக்[கு]ப்ப[ங்]கு ஒன்றும் ||— [உாஎச\*] எண்ப[த்]தொன்ப-  
தாம் வீடு கெ[ர]மாக்கம்[வீ]யாரதூ நக்கன் அ[னா]ய[த்]துக்குப்பங்கு ஒன்-  
றும் ||— [உாஎரு\*] தொ[ண்]னூறும் [வீ]டு திருவா[ரு]ர்த்திரும[ன்]டளி  
[ந]க்கன் நித்தம்[கை]க்குப்ப[ங்]கு ஒன்றும் ||— [உாஎசு\*] தொண்ணூற்-  
றென்றும் [வீ]டு பராந்தகா[ர]யாரதூ நக்கன் சிறியஉமைக்குப்பங்கு ஒன்-  
றும் ||— [உாஎஎ\*] தெ[ர]ண்ணூற்றிரண்டாம் வீடு தஞ்சாவூர் ஜய[வீ]தி-  
தளி [ந]க்கன் கா[மா]மெ[ரிக்]குப்ப[ங்]கு ஒன்றும் ||— [உாஎஅ\*] தொண்-  
னூற்றுமூன்றாம் வீடு இவ்வூர்த்தஞ்சைமாம[னி]க்கொ[யி]ல் நக்கன் திருவழகு-  
க்குப்பங்கு ஒன்றும் ||— [உாஎசு\*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்-  
ளம்பூதார் நக்கன் செய்யசொ[ழத்]துக்குப்பங்கு ஒன்றும் ||— [உாஅய\*]  
தொ[ண்]னூற்றை[ற]ஞ்சாம் வீடு கடம்பூர் நக்கன் திருக்கு[ர]விக்குப்பங்கு ஒன்-  
றும் ||— [உாஅக\*] வடக்கில் தளிச்செ[ரி] வடசிறகு தலை[வீ]டு நாகபட்-  
[ட]ன[த்]துத்திருக்காரொணத்து நக்கன் இராமிக்குப்ப[ங்]கு ஒன்றும் ||—  
[உாஅஉ\*] இரண்டாம் வீடு இத்தளி நக்கன் கற்றளிக்குப்பங்கு ஒன்றும் ||—  
[உாஅந\*] மூன்றாம் [வீ]டு [இ]த்த[த]-

[2.] [ளி] நக்கன் [கண்ண]த்துக்குப்பங்கு ஒன்றும் ||— [உாஅச\*] நால[ர]ம்  
வீடு கெ[ர]ட்டீர்ப்பஞ்சவ[ன்]தீமாரெ[வி]ரா[ர]யாரதூ நக்கன் உ[த்]தம[சு]ந்தரிக்குப்-  
பங்கு ஒன்றும் ||— [உாஅரு\*] ஐஞ்சாம் வீடு அ[ந்]தளி அவ[னி]டு[க-  
ஸ]நி[ர]யாரதூ நக்கன் குஞ்ச[ர]மல்கிக்குப்ப[ங்]கு ஒன்றும் ||— [உாஅசு\*]  
ஆறாம் வீடு கற்பகதா[னி]புர[த்]து நக்கன் செய[ய]பாதத்துக்குப்ப[ங்]கு ஒன்-  
றும் ||— [உாஅஎ\*] எழாம் வீடு திரு[வா]ளூர்ப்பெ[ரி]யதளிச்செரி  
நக்கன் [சி]றிய[அ]வத்துக்குப்பங்கு ஒன்றும் ||— [உாஅஅ\*] எட்ட[ர]ம்  
வீடு பழையாற்று [வ]ட்ட[த]ளி நக்கன் சிலகுளாமணிக்குப்பங்கு ஒன்றும் ||—  
[உாஅசு\*] ஒன்பதாம் வீடு [வெ]னூர் [ந]க்கன் அனந்திக்குப்ப[ங்]கு  
ஒன்றும் ||— [உாசுய\*] பத்தாம் வீடு [ப]ரம்பு[ணி]த்திருப்பாதாளி[ர]யா-  
[தூ] நக்கன் பொற்க[ளிக்]குப்ப[ங்]கு ஒன்றும் ||— [உாசுக\*] பதினொ-  
ன்றாம் வீடு உத்தமதானிபுரத்து நக்கன் ஆ[ரா]அமுது[க்]குப்ப[ங்]கு ஒன்றும்  
||— [உாசுஉ\*] பன்னிரண்டாம் வீடு ஆயிரத்தளி நக்கன் வெ[ண்]காட்-  
டுக்குப்ப[ங்]கு ஒன்றும் ||— [உாசுந\*] பதின்மூன்றாம் வீடு இவ்வூர் [ந]க்-  
கன் பெ[ர]ற்கொயிலிலை[அ]ழகிக்குப்பங்கு ஒன்றும் ||— [உாசுசு\*] பதினொ-  
[லா]ம் வீடு [உத்]தமதானிபுர[த்]து [ந]க்கன் ஒக்கரிக்குப்பங்கு ஒன்றும் ||—

[உகூடு\*] [பதி]னஞ்சரம் வீடு ஆயிரத்தளி ந[க்]கள் <sup>1</sup>அசங்கிக்குப்ப[ங்]கு ஒன்றும் ||— [உகூகூ\*] பதினாரும் வீடு திருவாரூர் அருமெ[ரழி]ராண்டார-  
தூ நக்கன் [புக]லொ[கமாணிக்க]த்து[க்]குப்பங்கு ஒன்றும் ||— [உகூகூ\*]  
[பதி]னெழாம் வீடு இவ்வூர்ப்பெ[ரி]யத[ளி]ச்செரி நக்கன் தெ[வ]டிக்குப்-  
[பங்]கு ஒன்றும் ||— [உகூஅ\*] பதினெட்டாம் வீடு கொட்டு[க்]கு[ணவ]-  
தி[ராண்டார]தூ நக்கன் கூத்தாடிக்குப்பங்கு ஒன்றும் ||— [உகூகூ\*] பத்-  
தொன்பதாம் [வீ]டு ஶீமா[தெ]வி[ராண்டார]தூ ந[க்]கன் . . . . .  
[ல்]விக்குப்பங்கு ஒன்றும் ||— [நா\*] இருபதாம் வீடு [த]ளிச்சாத்தங்குடி  
நக்கன் பாக்க[ரி]க்குப்பங்கு ஒன்றும் ||— [நாக\*] [இருபத்]-

[3.] [தொன்]றும் வீடு கெ[ர]ட்டேர்ப்பஞ்சவன் ஶீமா[தெ]வி[ராண்டார]தூ ந[க்]கன் எ[ர]ண-  
தெ[வி]க்குப்பங்கு ஒன்றும் ||— [நாஉ\*] இருபத்தி[ரண்]டாம் [வீ]டு [வி]-  
டை[யபுர]த்துத்திருப்புகழி[ராண்டார]தூ ந[க்]கன் ந[ம்]பிநங்கைக்குப்பங்கு ஒன்-  
றும் ||— [நாந\*] [இரு]பத்து[மு]ன்றும் [வீ]டு [கொ]ட்டே[ர்ப்ப]ஞ்ச-  
வன் ஶீமா[தெ]வி[ராண்டார]தூ நக்கன் [சீ]பட்டாவிக்குப்பங்கு ஒன்றும் ||—  
[நாச\*] இருபத்துநாலாம் [வீ]டு இத்தளி நக்கன் குஞ்சரமல்[வி]க்குப்பங்கு  
ஒன்றும் ||— [நாடு\*] [இரு]பத்தைஞ்சாம் வீடு விடையபுரத்து[ப்]புகழி-  
[ராண்டார]தூ ந[க்]கன் க[ர]றயிலுக்குப்பங்கு ஒன்றும் ||— [நாசு\*] இருபத்தா-  
றும் [வீ]டு திருவாரூர்ப்பெ[ரி]யத[ளி]ச்செரி நக்கன் காழுத்திரிக்குப்பங்கு  
ஒன்றும் ||— [நாஎ\*] இருபத்தெழாம் [வீ]டு [ந]ய[தீர]புரத்து [ந]க்கன்  
[க]ரி[யஅ]ரவத்துக்குப்பங்கு ஒன்றும் ||— [நாஅ\*] இருபத்தெட்டாம் வீடு  
அம்ப[ர்] அவனிநாராய[ண]வி[ண்]ண[க்]ர் நக்கன் ந[ம்]பி[யமை]க்குப்பங்கு ஒ-  
ன்றும் ||— [நாகூ\*] இருபத்தொன்பதாம் வீடு திருவாரூர்த்திருமண்ட[ளி]ராண்டார-  
தூ நக்கன் கருவூர்க்குப்பங்கு ஒன்றும் ||— [நாயி\*] முப்பதாம் [வீ]டு  
அம்பர்த்தி[ரு]ம[ராகா]ன[த்]து நக்கன் செம்பொன்னுக்குப்பங்கு ஒன்றும் ||—  
[நாயக\*] முப்பத்தொன்றாம் வீடு ஆயிரத்த[ளி] மல்[வி]யாரதூ ந[க்]கன்  
பெ[ர]ம்செய்யாளுக்குப்பங்கு ஒன்றும் ||— [நாயஉ\*] முப்பத்திரண்டாம்  
வீடு ஜநநாய[புர]த்து [வி]கூ[வி]ஜய[ராண்டார]தூ நக்கன் பட்டதிரு[வு]க்குப்-  
பங்கு ஒன்றும் ||— [நாயந\*] முப்பத்து[மு]ன்றும் [வீ]டு [திருவிடைம-  
ருதி]ல் [நக்கன்] வெண்காட்டுக்குப்பங்கு ஒன்றும் ||— [நாயச\*] முப்பத்து-  
[ந]ாலாம் வீடு அரபுரத்து [நிக]ளங்கி[ராண்டார]தூ நக்கன் முருங்கைக்குப்-  
பங்கு ஒன்றும் ||— [நாயடு\*] முப்பத்தைஞ்சாம் [வீ]டு ஆயிரத்த[ளி] ந[க்]கன்  
ஒற்[றியூ]ர்க்குப்பங்கு ஒன்றும் [நாயகூ\*]

[4.] [மு]ப்பத்த[ர]றும் வீடு இவ்வூர் நக்கன் [ஆடல்]அழகிக்குப்பங்கு ஒன்றும் ||—  
[நாயஎ\*] முப்பத்தெழாம் வீடு இவ்வூர் நக்கன் குமா[ர]டி[க்]குப்பங்கு ஒன்-  
றும் ||— [நாயஅ\*] முப்பத்தெட்டாம் வீடு திருவெகிழடி ந[க்]கள் ந[க்]ரா-  
[ளி]க்குப்பங்கு ஒன்றும் ||— [நாயகூ\*] முப்பத்தொன்பதாம் வீடு [ப]ர[ந]-  
த[க்]ராண்டாரதூ நக்கன் [கிரிபு]வனமா[தெ]விக்குப்பங்கு ஒன்றும் [நாயஉ\*]  
[நாற்பதாம் வீடு [ஆ]ற்ற[த்தளி] நக்கன் இராமிக்குப்பங்கு ஒன்றும் ||—  
[நாஉக\*] நாற்பத்தொன்றாம் வீடு [நி]ன[றம]தி[ராண்டார]தூ நக்கன் சிருடை[க்]-  
முலுக்குப்பங்கு ஒன்றும் [நாயஉ\*] [நாற்பத்]திரண்டாம் வீடு [திருசு-  
சொற்றுத்துறை நக்கன் மன[றக்கா]ட்டுக்குப்பங்கு ஒன்றும் [நாயந\*]  
[நாற்பத்]துமுன்றும் [வீ]டு திருக்கொள்ளம்[பூதூ]ர் நக்கன் உமை[க்]குப்பங்கு  
ஒன்றும் ||— [நாயச\*] நாற்பத்துநாலாம் வீடு [ந]ன்னில[த்]து[த்]திரு-  
வ[தி]யாரதூ நக்கன் இலவத்துக்குப்பங்கு ஒன்றும் ||— [நாயடு\*] [நா-

<sup>1</sup> This name might also be read as அரங்கி.

ற்பத்தைஞ்சாரம் வீடு [இவ்]வூர்[திருமெற்றளி நக்கன் ஒற்றியூர்]க்குப்பங்கு  
[ஒன்றும்] ||— [நாடசு\*] நாற்பத்தாரும் வீடு திருவ[லீ]யாரதூ நக்கன்  
[சாழமாதெவிக்குப்பங்கு ஒன்றும்] ||— [நாடசு\*] [நாற்பத்தெழாம் வீடு [நி-  
யமத்து ஆயிரத்தளி] நக்கன் ஆடவல்ல[ாளு]க்குப்பங்கு ஒன்றும் [நாடசு\*]  
[நாற்பத்தெட்டாம் வீடு இவ்வூர் சந்த[ர]மல்லி[ராம]யாரதூ நக்கன் [நம்]பி-  
[யமைக்குப்]பங்கு ஒன்றும் ||— [நாடசு\*] [நாற்பத்தொன்ற்பதாம் வீடு  
ப[ழையாற்று அரை]யரு[ம]ர[ந்]தளி நக்கன் [அழு]தத்துக்குப்பங்கு  
ஒன்றும் [நாடசு\*] [ஐம்பதாம் வீடு அம்பர்] முதுபகவர்தளி நக்கன் சி-  
தெவிக்குப்பங்கு ஒன்றும் ||— [நாடசு\*] [ஐம்பத்தொன்றாம் வீடு பழைய[ா-  
ற்றுத்தென்தளி நக்கன் பித்திக்குப்பங்கு ஒன்றும்] ||— [நாடசு\*] [ஐம்-  
பத்திரண்டாம் வீடு இவ்வூர் வட்ட[தளி நக்கன் இராமிக்]குப்பங்கு ஒ-  
ன்றும் [நாடசு\*] [ஐம்பத்தி]மூன்றாம் வீடு

[5.] [இ]த்தளி நக்கன் [சி]ங்கடிக்குப்பங்கு ஒன்றும் ||— [நாடசு\*] ஐம்பத்தநாலாம்  
வீடு இத்தளி நக்கன் [சீ]வருளாம[ணி]க்குப்பங்கு ஒன்றும் ||— [நாடசு\*]  
[ஐம்பத்தி]ஞ்சாரம் வீடு இவ்வூர் ச்சந்தியாரதூ நக்கன் கொயிலக்குப்பங்கு  
ஒன்றும் ||— [நாடசு\*] ஐம்பத்த[ர]ளும் வீடு இவ்வூர் முன்ன[ர]நக்கன்தளி  
நக்கன் மலைய[ம]னாக்[குப்பங்கு ஒன்றும்] [நாடசு\*] [ஐம்பத்தி]திராம்  
வீடு [அவனிந]ர[ர]ய[ண]புரத்து நக்கன் ஐயா[ற்று]க்குப்பங்கு ஒன்றும் ||—  
[நாடசு\*] ஐம்பத்தி[தெட்டாம் வீடு திருநெ]த்தாரந்து நக்கன் நக்கத்தி-  
க்குப்பங்கு ஒன்றும் ||— [நாடசு\*] ஐம்பத்தொன்பத[ராம் வீடு] [திருத்]-  
தென்கூ[ர் நக்கன் பெ]ற்ற[மைக்குப்பங்கு ஒன்றும்] [நாடசு\*] [அறுப]தாம்  
வீடு நன்னிலத்து[திருவலீ]யாரதூ நக்கன் பழிப்பி[திரு]ப்பங்கு ஒன்றும் ||—  
[நாடசு\*] அறுபத்தொன்றாம் வீடு திருவ[ர]நூர் உ[வலி]யாரதூ நக்கன்  
[பட்டாலிக்குப்பங்கு ஒன்றும்] [நாடசு\*] [அறுபத்தி]ரண்டாம் வீடு  
திஞ்சா[வூர்] எரியூர்நாட்டுத்தளி நக்கன் மன்ற[முடையாளு]க்குப்பங்கு ஒன்றும்  
||— [நாடசு\*] அறுபத்தமூன்றாம் வீடு வெ[னூர்] நக்கன் குப்பைக்குப்-  
[பங்கு ஒன்றும்] ||— [நாடசு\*] அறுபத்த[நாலாம் வீடு] [பழுவூர்]ப-  
கைவிடை[ராம]யாரதூ நக்கன்தி[திரு]க்குப்பங்கு ஒன்றும் ||— [நாடசு\*]  
[அறுபத்தி]ஞ்சாரம் வீடு [நியமத்]து அரிகுல[கெல]நி[ராம]யாரதூ [நக்]-  
கன் நக்கத்துக்குப்பங்கு ஒன்றும் ||— [நாடசு\*] [அறுபத்தி]ரளும் வீடு  
திருவாரூர்[ப்பெரிய]தளிச்[செரி நக்கன் வி]ல்லவ[ன்மாதெவிக்குப்பங்கு ஒன்-  
றும்] ||— [நாடசு\*] அறுபத்தெழாம் வீடு அம்பர் முதுபகவர்தளி நக்கன்  
எடுத்தபாதத்துக்குப்பங்கு ஒன்றும் ||— [நாடசு\*] அறுபத்தி[தெட்டாம் வீடு]  
[கடம்]பூர் [நகி]ய[ரதூ] நக்கன் பூமிக்குப்பங்கு ஒன்றும் [நாடசு\*]  
[அறுபத்தி]ரன்பதாம் வீடு - திரு -

[6.] [வையாற்று நக்கன் திருவடி]களுக்குப்பங்கு ஒன்றும் ||— [நாடசு\*] [எழு]-  
பதாம் வீடு தஞ்சாவூர் [ஐ]யூருட்டத்து நக்கன் தாது[விக்குப்பங்கு ஒன்-  
றும்] ||— [நாடசு\*] எழுபத்தொன்றாம் வீடு [கஞ்ச]ர[நகர]த்து நக்கன்  
மழலைச்சிலம்புக்குப்பங்கு ஒன்றும் ||— [நாடசு\*] எழுபத்திரண்ட[ராம் வீடு]  
[பழுவூர் அவநிய]மத[ற்பு]ரத்து நக்கன் பெற்ற[திருவுக்குப்பங்கு ஒன்-  
றும்] ||— [நாடசு\*] [எழுபத்தி]மூன்றாம் வீடு [வெல]க[தி]ஹ[ர]தென[ராம]ய-  
ாரதூ நக்கன் [புக]லொகம[ராணி]க்கத்துக்குப்பங்கு ஒன்றும் ||— [நாடசு\*]  
எழுபத்தநாலாம் வீடு பாம்பு[ணி பூ]திவிண்ண[கர் நக்கன் சுந்த]ரிக்கு-  
ப்பங்கு ஒன்றும் ||— [நாடசு\*] [எழுபத்தி]ஞ்சாரம் வீடு [நாகபட்ட]ன-  
த்துத்திருக்காரொணத்து நக்கன் மாதெவிக்குப்பங்கு ஒன்றும் ||— [நாடசு\*]  
எழுபத்தாரளும் வீடு [கி]ள[ளி]கூடி நக்கன் பொன்னம்பலத்துக்குப்பங்கு ஒன்-

ஹம் ||— [நாடு௭\*] எழுபத்தெழாம் வீடு [திரு]வி[டைமருதி]ல் ந[க்க]ன்  
மு . க்க[வை] . [க்குப்]பங்கு ஒன்றும் ||— [நாடு௮\*] எழுபத்தெட்டாம்  
வீடு திருவாரூர்ப்பெரியதளிச்செரி நக்கன் வெம்பிக்குப்பங்கு ஒன்றும் ||—  
[நாடு௯\*] எழுபத்தொன்பதாம் வீடு திருவி[டைமருதி]ல் நக்கன்  
[புகலொ]கமாணிக்கத்துக்குப்பங்கு ஒன்றும் ||— [நாடு௧௦\*] எண்பதாம்  
வீடு இவ்வூர் நக்கன் க[ர]ன[ர]க்க[ல]லுக்குப்பங்கு ஒன்றும் ||— [நாடு௧௧\*]  
எண்பத்தொன்றாம் வீடு [நிய]மத்து அரிசுவகெல[ல]ரி[ர]ய[ர]தூ ந[க்]-  
கன் வீரசொழிக்குப்பங்கு ஒன்றும் [நாடு௧௨\*] எண்பத்திரண்டாம் வீடு  
க[ர]வி[ரி]ப்பூம்பட்டினத்து நக்கன் மூத்தாளுக்குப்பங்கு ஒன்றும் ||—  
[நாடு௧௩\*] எண்பத்துமூன்றாம் வீடு நியமத்து அரிசுவகெல[ல]ரி[ர]ய[ர]தூ  
நக்கன் சந்திர[ெ]சு[ரி]க்குப்பங்கு ஒன்றும் ||— [நாடு௧௪\*] எண்பத்து-  
[நா]லாம் வீடு இவ்வூர் ஆயிரத்தளி நக்கன் பூமிக்கு-

[7.] ப்பங்கு ஒன்றும் ||— [நாடு௧௫\*] எண்பத்தன்குச்சாம் வீடு கிள்ளிகுடி  
நக்கன் [சுந்த]ரிக்குப்பங்கு ஒன்றும் ||— [நாடு௧௬\*] எண்பத்தாராம்  
வீடு மிறையில் நக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [நாடு௧௭\*]  
எண்பத்தெழாம் வீடு [க]டம்பூர் ந[கீ]யரதூ நக்கன் ஐயாற்றுக்குப்பங்கு  
ஒன்றும் ||— [நாடு௧௮\*] எண்பத்தெட்டாம் வீடு திருவை[யாற்று]  
நக்கன் அருமெ[ரி]ழிக்குப்பங்கு ஒன்றும் ||— [நாடு௧௯\*] எண்பத்தொன்-  
பதாம் வீடு <sup>1</sup>கொமாக்க[ீ]யரதூ நக்கன் சண்டைக்குப்பங்கு ஒன்றும்  
||— [நாடு௨௦\*] தொண்ணூற்றாம் வீடு தஞ்சாவூர் [வ]ஷ்டுக்குட்டத்து நக்கன்  
நல்லூர்க்குப்பங்கு ஒன்றும் ||— [நாடு௨௧\*] தொண்ணூற்றொன்றாம் வீடு  
பரார்த்தக[ர]ய[ர]தூ நக்கன் [ப]ரார்த்தெருமானுக்குப்பங்கு ஒன்றும் ||—  
[நாடு௨௨\*] தொண்ணூற்றிரண்டாம் வீடு திருப்பழனத்து நக்கன் அணவ-  
திக்குப்பங்கு ஒன்றும் [நாடு௨௩\*] தொண்ணூற்றுமூன்றாம் வீடு பாம்பு-  
புணித்திருப்பா[த]ள[ரி]ய[ர]தூ நக்கன் குடிதாங்கிக்குப்பங்கு ஒன்றும் ||—  
[நாடு௨௪\*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்ளம்புதூர் நக்கன் செ[ர]-  
முதெவிக்குப்பங்கு ஒன்றும் ||— [நாடு௨௫\*] தொண்ணூற்றைஞ்சாம் வீடு  
கடம்பூர் [இ]ட்ட[ர]ச்சி[ர]ய[ர]தூ நக்கன் தூங்காணைக்குப்பங்கு ஒன்றும்  
||— [நாடு௨௬\*] தொண்ணூற்றொன்றாம் வீடு தஞ்சாவூர் [வ]ஷ்டுக்குட்டத்து  
நக்கன் பெற்றமைக்குப்பங்கு ஒன்றும் ||— [நாடு௨௭\*] . . . . . [தலை-  
வீடு] . . . . . [நக்கன்] . . . . . க்குப்பங்கு ஒன்றும் ||—  
[நாடு௨௮\*] இரண்டாம் வீடு இவ்வூர் நக்கன் நித்தசந்தரிக்குப்பங்கு ஒன்-  
[றும்] ||— [நாடு௨௯\*] மூன்றாம் வீடு திருநெத்தானத்து நக்கன் [பட்]-  
ட[ர]விக்குப்பங்கு ஒன்றும் ||— [நாடு௩௦\*] நாலாம் வீடு [அரபுரத்து  
நக்கன்] கா[டு]ராணத்துக்கு-

[8.] ப்பங்கு ஒன்றும் ||— [நாடு௩௧\*] அஞ்சாம் வீடு ஆயிரத்தளி நக்கன் [அ]த்-  
தன[ப்]பெ[ர]ன்னுக்குப்பங்கு ஒன்றும் ||— [நாடு௩௨\*] ஆறாம் வீடு அந்-  
தளி [அவனி]கெல[ல]ரி[ர]ய[ர]தூ நக்கன் [ம]ழலைச்சிலம்புக்குப்பங்கு ஒன்றும்  
||— [நாடு௩௩\*] எழாம் வீடு இவ்வூர் இத்தளி நக்கன் [தி]கைமாணிக்-  
கத்துக்குப்பங்கு ஒன்றும் ||— [நாடு௩௪\*] எட்டாம் வீடு இத்தளி நக்கன் [கு]-  
லமா[ணி]க்க[த்துக்குப்பங்கு ஒன்றும் ||— [நாடு௩௫\*] ஒன்பதாம் வீடு மிறை-  
யில் [நக்கன்] தாயத்துக்குப்பங்கு ஒன்றும் ||— [நாடு௩௬\*] பத்தாம் வீடு  
இவ்வூர் நக்கன் அரங்க[த்]தக்குப்பங்கு ஒன்றும் ||— [நாடு௩௭\*] பதினொன்-  
[றாம்] வீடு புறையாச்செரி நக்கன் [செ]ய்ய[வா]ய்[மணிக்குப்பங்கு ஒன்றும்]  
||— [நாடு௩௮\*] பன்னிரண்டாம் வீடு [ம]ரதெவி[ர]ய[ர]தூ நக்கன் பெ[ர]-

<sup>1</sup> கொமா looks like கொமார; but the additional symbol may be due to a crack.



ன்மலைக்குப்பங்கு ஒன்றும் ||— [நாசுசு\*] [ப]கின்மூன்றும் வீடு [திருவெ-  
திருடி நக்கன்] பெரான்]னம்பலத்[து]க்குப்பங்கு ஒன்றும் ||— [நாசுசு\*]  
ப[தினா]வா[ம்] வீடு த[லையா]லங்காட்டு நக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும்  
||— [நாசுசு\*] பதி[னைஞ்சாம்] வீடு [த]ங்கத்தார்தளி நக்கன் மண்டைக்குப்பங்கு  
ஒன்றும் ||— [நாசுசு\*] ப[தினா]மும் வீடு மண்ணிநகரத்து நக்கன் நி[வ-  
[த்து]க்குப்பங்கு ஒன்றும் ||— [நாசுசு\*] பதி[னெழா]ம் வீடு [வ]யலூர்  
நக்கன் [ப]ட்டாவிக்குப்பங்கு ஒன்றும் ||— [நாசுசு\*] ப[தினெ]ட்டாம்  
வீடு இ[வ்]வூர் நக்கன் ச[ண]ந்[தை]க்குப்பங்கு ஒன்றும் ||— [நாசுசு\*]  
பத்தொன்பதாம் வீடு இவ்வூர் நக்கன் உமைக்குப்பங்கு ஒன்றும் ||—  
[நாசுசு\*] இருபதாம் வீடு பழுவூர் அவனிகெ[வ்]விரி[ராய]ர[து] நக்கன் பொ-  
ற்கெசிக்[கு]ப்பங்கு ஒன்றும் ||— [நாசுசு\*] இருபத்தொன்றாம் வீடு  
இவ்வூர்[ப்பகை]விடை[ராய]ர[து] நக்கன் வா[ன]வன்[மா]தெ[வி]க்குப்பங்கு-

[9.] ந்கு ஒன்றும் ||— [நாசுசு\*] இருபத்திரண்டாம் வீடு இவ்வூர் நக்கன்  
அரியா[ஞ்சு]க்குப்பங்கு ஒன்றும் ||— [நாசுசு\*] [இ]ருபத்துமூன்றாம்  
வீடு [ப]ந்தணநல்லூர் நக்கன் அறிஞ்சிக்குப்பங்கு ஒன்றும் ||— [சாசு\*]  
இருபத்து[நா]லாம் வீடு திருவையா[ற்]து நக்கன் பூ[வணத்]துக்குப்பங்கு  
ஒன்றும் ||— [சாசு\*] இருபத்தைஞ்சாம் வீடு [கொ]ட்டே[ர்க்கு]ணவ[தி]ர[ய-  
[து] நக்கன் [பஞ்ச]வன்[மா]தெ[வி]க்குப்பங்கு ஒன்றும் ||— உ [சாசு\*]  
நட்டவஞ்செய்ய [ந]ட்டவ[ம்] ஒன்றுக்கு<sup>1</sup> அரையன் ச[ந]த[ர]சா[ழ]ன[ன]  
மும்மடி[சொ]ழ[நி]த[மா]ர[ய]ன[து]க்குப்பங்கு இரண்டும் ||— [சாசு\*] மெற்படி  
ஒன்றுக்கும[ர]ன் [வட]வா[ழி]வ[ர]ன மும்மடிசொ[ழ]நி[த]பெ[ப]ன[ய]ன[ன]-  
[க்கு]ப்பங்கு இரண்டும் ||— [சாசு\*] மெற்படி ஒன்றுக்கு [வி]க்கி [ப]ட்-  
[ட]ால[க]ன[து]க்குப்பங்கு இரண்டும் ||— [சாசு\*] மெற்படி ஒன்றுக்கு  
[அ]ன[ய]ந்[த]விமானதொங்குன அரு[மெ]ர[நி]த[பெ]ர[ய]ன[து]க்குப்-  
பங்கு இரண்டும் ||— [சாசு\*] மெற்படி ஒன்றுக்கு மல்லன் இரட்டை-  
[ய]ன[து]க்கும் [சித்]தி[ர]ன் கெசவனுக்கும் பங்கு இரண்டும் ||— [சாசு\*] மெற்-  
[ப]டி ஒன்றுக்கு அரையன் மணஞ்செரியான வகையி[நி]த[பெ]ர[ய]ன[து]க்-  
குப்பங்கு இரண்டும் ||— [சாசு\*] மெற்படி ஒன்றுக்கு [டபா]ட்டு ஒன்றுக்குக்[கு-  
ர]வன் [வி]ர[செ]ர[ழ]ன பஞ்ச[வன்]மா[தெ]வி[நா]ட[க]ம[ய]ன[து]க்குப்பங்கு  
ஒன்றாயும் ||— [சாசு\*] மெற்படி ஒன்றுக்கு ம[ன]த[க]காட்டுக்கணவதியான  
திருவெள்ளறைச்சாக்கைக்குப்பங்கு ஒன்றாயும் ||— [சாசு\*] மெற்படி  
ஒன்றுக்கு ஒ[ற்]றியூர்ன் சி[ந்]க[ன]துக்குப்பங்கு ஒன்றாயும் ||— [சாசு\*]  
மெற்படி ஒன்றுக்கு ஒ[ற்]றியூர்ன் இ[ந்]க[ன]துக்குப்பங்கு ஒன்றாயும்  
||— [சாசு\*] [மெ] : [வி]யம் ஒன்றுக்கு அரையன் ரா[ஜா]-

[10.] ப[ர]ய[ன] நித்த[வி]னெதவ[ர]ம[ர]ய[ன]துக்குப்பங்கு இரண்டும் ||— [சாசு\*]  
மெற்படி ஒன்றுக்கு [அ]ரையன் நி[ந்]த[நா]ர[ய]ன[து]க்குப்பங்கு [இரண்]-  
டும் ||— [சாசு\*] க[ர]ன[ப]ர[டி] மூல[ர்க்கு] மு[ண்ட]த[ரி] அ[ன]ன[து]க்[கு]-  
க்குப்பங்கு நாலாயும் ||— [சாசு\*] மெற்படி இரண்டுக்கு ஆச்ச[ன்]  
<sup>2</sup> கீர்த்திவ[ன]ன[து] அறிஞ்சி[க] க[ர]ம[ர]ப[ப]ன[து]க்குப்பங்கு [முன்-  
யும்] ||— [சாசு\*] வ[ந்]தி[ய]ம் ஒன்றுக்கு நிக[ரி]வி[சொ]ழ[நி]த[பெ]ர[ய]ன[து]க்[கு]-  
க்குப்பங்கு ஒன்றாயும் ||— [சாசு\*] மெற்படி ஒன்றுக்குச்[ச]ிறுதனத்து வடுக்க[வ]ல[ரி]ல்  
செ[ரு]வ[ந்]தி[ய]ன[து]க்குப்பங்கு ஒன்றாயும் ||— [சாசு\*] மெற்படி  
ஒன்றுக்கு ராஜ[ர]டி[வ]ன[து]க்குப்பங்கு ஒன்றாயும் ||— [சாசு\*]

<sup>1</sup> In modern Tamil this would be நட்டுவஞ்செய்ய நட்டுவன் ஒருவனுக்கு.

<sup>2</sup> Read கீர்த்திவ[ன]ன[து].

[பா]டவியம் ஒன்றுக்குக்க[த்தன் வஹம்] . . [வி]டங்களுக்குப்பங்கு இர[ண்]-  
டம் ||— [சாஉௌ\*] மெற்படி ஒன்றுக்கு அ[ரைய]ன் வாடிமாராயனுக்-  
குப்பங்கு இரண்டம் ||— [சாஉக\*] மெற்படி ஒன்றுக்கு ஸ்ரீகுட்டன் [க]-  
ணவதியான இருமடிசொழுவாடிமாராயனுக்குப்பங்கு இரண்டம் ||— [சாஉஉ\*]  
மெற்படி ஒன்றுக்கு பொகயன் பொரியினான மும்மடிசொழுவாடிமாரா[ய-  
னு]க்குப்பங்கு இரண்டம் ||— [சாஉஊ\*] உடுக்கை [வாசி]க்க ஒருவனுக்கு  
வீ[ர]சொழன் விட[ங்கு]ன ரா[ஜ]ரா[ஜ]ஸ்ரீ[ஹஸ்த]னுக்குப்பங்கு ஒன்றரையும்  
||— [சாஉச\*] [மெ]ம[ற்படி] ஒன்றுக்குக்க[த்தன் கு]டித்தனை ர[ா]ஜ-  
ராஜஸஹஸ[வ]ரஹுவுக்குப்பங்கு ஒன்றரை[யும்] ||— [சாஉரு\*] வி[ணை]  
வாசிப்பார் இ[ருவ]ர்க்கு [ஸாஸ]ர[ஜ]ண[தீ] [கூ]த்தனை செம்பியன்[வி]ணை-  
கு[டி]த்தனுக்குப்பங்கு மூன்ற[ரையும்] ||— [சாஉசு\*] இவன் செத்தந[ம-  
யில்] இவ[ன்] ப[கனைக்கொண்ட] இவன் . . . [ப] . . .<sup>1</sup>

[11.] மகன் அ[ரைய]ன்<sup>2</sup> [ஸ]தாபிவனுக்குக்காணியாகவும் ||— [சாஉஎ\*] ஆரியம்  
[பா]டுவார் மூவர்க்கு அ[ரைய]ன் அம்பல்நாத[தீ] ஆன செம்பியன்[வாடி]-  
மாராயனுக்குப்பங்கு [ந]ாலரையும் ||— [சாஉஅ\*] தமிழ் [பா]ட ஒருவனுக்-  
குப்பட்ட[ராலக]ன் கா[மா]ப்[ப]ப[ரை]யனுக்குப்பங்கு ஒன்ற[ரையும்] ||—  
[சாஉக\*] மெற்படி ஒன்றுக்கு அ[மு]தன் க[ர]னிக்குப்பங்கு ஒன்ற[ரையும்]  
||— [சாநஉ\*] மெற்படி ஒன்றுக்கு [வ]ராணராசி கூத்த[னு]க்குப்பங்கு ஒன்ற[ரையும்]  
||— [சாநக\*] மெற்படி ஒன்றுக்கு அ[ரைய]ன் சூற்றிக்குப்பங்கு  
[ஒ]ன்ற[ரையும்] ||— [சாநஉ\*] கொட்டிமத்தன் ஒன்றுக்கு மாநீல[வ]ரஹுக்குப்-  
பங்கு ஒன்றும் ||— [சாநஊ\*] மெற்படி ஒன்றுக்கு மாநீல[வ]ரஹுக்கு  
குப்பங்கு ஒன்றும் ||— [சாநசு\*] [மு]த்தி[நா]சைச்சங்கு ஒன்று[தத்த]யி[வன்]  
[வி]க்கியண்ணனுக்குப்பங்கு ஒன்றும் ||— [சாநரு\*] மெற்படி ஒன்றுக்கு மும்-  
[ம]டி[சொழ]த்தெரிந்த[ஆ]னைப்பாகரில் [சூ]ற்றி நாதனுக்குப்பங்கு ஒன்றும்  
||— [சாநகசு\*] மெற்படி ஒன்றுக்கு [தஞ்ச]ர[வூர்] எரியூர்நாட்டு[த்தனி] உவைச்-  
சன் [ப]ரா[த்கா]னி தொண்டயனுக்குப்பங்கு ஒன்றும் ||— [சாநஎ\*] பக்க-  
வாடிர் அழகிய[சொழ]த்தெரிந்தவலங்கை[வெ]ணைக்காற[ரி]ல் ஐயாறன் அ[வ]நிக்-  
குப்பங்கு முக்க[ாலும்] ||— [சாநஅ\*] மெற்படி கூத்த[ிய]ஸிவாமணித்தெரிந்-  
தவலங்கை[வெ]ணைக்கா[ற]ரில் சத்தி ஆருர்க்குப்பங்கு முக்க[ாலும்] ||— [சாநகசு\*]  
மெற்படி நித்தவினொதவ[ன]நாட்டு [ஆ]லு[ர]க்கூற்ற[து]க்குருகா[லு]ர்ப்பாதபி-  
வ[ன்] ஆச்சன் பிச்சனுக்குப்பங்கு முக்க[ாலும்] ||— [சாசய\*] மெற்படி  
<sup>3</sup>ஸதாபிவனுக்குத்தெரிந்த[வ]லங்கை[வெ]ணைக்கா[ற]ரில் சத்தி [ப]ரா[ன்]ன-  
னுக்குப்பங்கு முக்க[ாலும்] ||— [சாசக\*] மெற்படி வீ[ர]சொழ[அ]னு-  
க்கரில் காமன் [ஐ]யாறனுக்குப்பங்கு முக்க[ாலும்] ||— [சாசஉ\*] [ம]ரா-

[12.] ஸ்ரீகுட்டில் எழுபத்தைவ[ன]ல் [வ]ரய்க்கும் பங்கு முக்க[ாலும்] ||— [சாசந\*] ராஜ-  
[கண்]டியவத்தெரிந்த[வ]லங்கை[வெ]ணைக்கா[ற]ரில் [ப]ட்டாலகன் அ[ம்]பலத்துக்குப்-  
பங்கு முக்க[ாலும்] ||— [சாசச\*] ஸா[ஸ்ரீ]குட்டில் குப்பை[ப] திருமணஞ்செரி-  
குப்பங்கு முக்க[ாலும்] ||— [சாசரு\*] தஞ்சா[லுர்] ஸ்ரீகுட்டத்த[து] உவைச்-  
சன் [ஐ]யாறன் கண்ட[ரா]ச்சனுக்குப்பங்கு முக்க[ாலும்] ||— [சாசசு\*]  
ராஜராஜத்தெரிந்த[வ]லங்கை[வெ]ணைக்கா[ற]ரில் வரகுணன் சீரானனுக்குப்ப[ப]-  
ங்கு முக்க[ாலும்] ||— [சாசஎ\*] [ப]ரா[ந்]த[க]க்கொ[ங்]கவாளில் [கீ]ர்த்தி நாதனு-  
[க்]குப்பங்கு முக்க[ாலும்] ||— [சாசஅ\*] இவன் செத்தமையி[ல்] இவ[ன்] தம்பி  
கீர்த்தி கிளைதாங்கிக்குக்காணியாகவும் ||— [சாசகசு\*] கரிடா[ஸ்ரீ]குட்டத்தெரிந்-  
தவலங்கை[வெ]ணைக்கா[ற]ரில் நூற்றெண்[ம]ன் [சூ]ற்றிக்குப்பங்கு முக்க[ா]-  
லும் ||— [சாரு\*] இவன் செத்தமையி[ல்] இவ[ன்] தம்பி நூற்றெண்[மன்]

<sup>1</sup> The reading சிற்றப்பன் is not impossible.<sup>2</sup> Read ஸாடி.<sup>3</sup> Read ஸதாபிவனு.



- டிக்குத்[தன்]னெற்றம் ஆள் ப[தி]னெ[ரு]வர்க்குப்பெராற்ப[ங்]கு அ[ரையா]க[ப்]-  
ப[ங்]கு அஞ்சரையும் ||— [சாஅக\*] மெற்படிக்கு உள்படும் சகடைகொட்டி-  
களில் . ழி அ[ர]ங்கத்துக்குத்தன்னெற்றம் ஆள் ப[தி]னெருவர்க்குப்பெராற்-  
[15.] [பங்]கு அரைய[ாக]ப்ப[ங்]கு ஐஞ்சரையும் ||— [சாஅஉ\*] மெற்படிக்கு உள்ப-  
டும் சக[டைகொட்டி]களில் சாத்த[ன்] அ[ம்]பலத்துக்குத்தன்னெ[ற்]றம் ஆள்  
பதினெரு[வ]ர்க்குப்[டு]பராற்பங்கு அரையாகப்பங்கு ஐஞ்சரையும் ||— [சாஅந\*]  
மெற்படிக்கு உள்படும் சகடைகொட்டிகளில் சத்தி இ[ரண]டு[க]ரானுக்குத்தன்-  
னெற்றம் ஆள் பதினெரு[வ]ர்க்குப்[டு]பராற்பங்கு அரையாகப்பங்கு ஐஞ்ச-  
ரையும் ||— [சாஅச\*] மெற்படிக்கு உள்படுந்தடி மா[று]ம் அ[ரையன்] உதை-  
[யம்]ரத்தா[ன்]டனுக்குத்தன்னெற்றம் ஆள் பதினெரு[வ]ர்க்குப்[டு]பராற்பங்கு  
அரையாகப்பங்கு ஐ[ஞ்]சரையும் ||— ஆக இவர்களை பா[த்]வக்காணி பெறவும்  
ஆக இப்படி கா[ணி] [பெ]ற்றுப்பணி செய்யவும் ||— [சாஅரு\*] [தி]ருப்-  
பள்ளித்தெ[ர]ாங்கல் பிடிக்கும் ஆளுக்கு உள்படுவான் ஒருவனுக்குப்பங்கு ஒன்-  
றும் ||— ஆள் பதினமர்க்குப்பெராற்பங்கு எட்டு மா[வு]ம் ஆக [உ]டை-  
ய[ர\*]ன் திருவிசுவாசான மும்[படி]சாழ[த்]தெ[ர]ங்க[ற்]பெரைய[னு]க்கு[ம்]  
குப்ப[டி] வன்னியான கந்தியஸிவாமணித்[தெ]ராங்க[ற்]பெரைய[னு]க்கு[மாகப்]-  
பங்கு ஐஞ்சம் ||— [சாஅக\*] விளக்குடையார்களுக்கு உள்படுவான் ஒருவனுக்-  
குப்பங்கு ஒன்றும் ||— ஆள் எழினு[க்]குப்பெரா[ற்]பங்கு அரையாகப்ப[ங்]கு  
மூன்றையும் ஆ[கப்]புவ[னி]செ[க]ரன் கற்ப[க]மான பஞ்சவன்பெரைய[னு]க்குப்ப-  
ங்கு நாலரையும் ||— [சாஅஎ\*] நீ[ர]்த்தெளியான் நால்வர்க்குப்[டு]பெராற்-  
பங்கு அரைய[ாக] மெற்படிய[ா]னுக்குப்பங்கு இரண்டும் ||— [சாஅஅ\*] சன்-  
னாவிள் இரு[வர்க்குப்]டுபராற்ப[ங்]கு முக்காலாக மெற்படிய[ா]னுக்குப்பங்கு ஒன்-  
றையும் ||— [சாஅக\*] திருமடைப்பள்ளிக்கு[சவ]ர்க்கு உள்[படு]வான் ஒரு-  
வனுக்குப்பங்கு ஒன்றும் ||—  
[16.] [ஆள்] ப[தி]ன்மர்க்குப்பெரா[ற்]பங்கு [அ]ரையுமாக சூரஸிவாமணிப்பெருந்தெரு-  
வில் குச[வ]ர்க்குப்பங்கு ஆறும் ||— [சாஅஃ\*] வண்ணத்தார்கள் இருவர்க்-  
குப்பெராற்பங்கு ஒன்றாக [இ]த்தெருவில் ஈர[ங்]கொள்ளிகளுக்குப்ப[ங்]கு இரண்-  
[டும்] ||— [சாஅக\*] [க]ரவிதிமை [செ]ய்ய ஒருவனுக்கு [அ]ரைய[ன்] ம[ண]-  
விலிங்க[ன]னை செம்பியன்[பெ]ருங்க[ர]விதிக்குப்பங்கு அரையும் ||— [சாஅஉ\*]  
மெற்படி ஒன்று[க்]கு ஆச்சன் திருவெங்கட[ம்]ரான ராஜராஜப்பெருங்க[ர]விதி[க்]-  
குப்பங்கு அரையும் ||— [சாஅந\*] [ந]ர[விச]ஞ்செய்ய இருவர்க்கு [செ]ய-  
[த்]ரன் நெத்தானன் ஆன ராஜராஜப்பெரு[ந]ர[விச]னுக்குப்பங்கு ஒன்றும்  
||— [சாஅச\*] திரு ஒருவனுக்கும் கீழ்ஆள் இ[ர]ண்டுக்கும் ஆணையன்  
[ஆ]தித்தன[ன்] செம்பியன்[க]ரத்தப்பெரு[ந]கணிக்குப்ப[ங்]கு இரண்டும் ||—  
[சாஅரு\*] மெற்படி ஒருவனுக்கும் கீழ்ஆள் இ[ர]ண்டுக்கும் [ப]ராந்தகன்  
[வ]ராணுகுலாஸி ஆன ராஜராஜமணி[த்]ராயிரா[ஜ]னுக்குப்பங்கு இரண்டும் ||—  
[சாஅக\*] [கொ]லி[ந]மை [செ]ய்வா[ர்] இரு[வர்க்கு] [அ]ரைய[ன்] பலருத்-  
[தி]ர[ன]னை பஞ்ச[வ]ன்மங்க[வ]ப்பெரைய[னு]க்குப்பங்கு மூன்றும் ||— [சாஅஎ\*]  
அம்பட்டன் கொன் சட[ங்]கவிய[ர]ான ராஜராஜபு[யொ]கரையனுக்குப்பங்கு  
ஒன்றும் ||— [சாஅஅ\*] தய்யான் ஒருவனுக்குத்தெவன் கவாலிய[ா]ன [வி]ர-  
சொழப்பெருந்தய்ய[ா]னுக்குப்பங்கு ஒன்றும் ||— [சாஅக\*] மெற்படி ஒன்-  
றுக்கு சிப்பன் மழபாடியான கெரளாந்தகப்பெருந்தய்ய[ா]னுக்கு<sup>1</sup> [ப்]பங்கு ஒன்-  
றும் ||— [ருா\*] ர[த்]தய்யான் ஆச்சன் கருத்தி[ட்]டைக்குப்ப[ங்]கு ஒன்ம-  
ரையும் ||— [ருா\*] <sup>2</sup>[க]ன்னன் ஒருவனுக்கு இடைக்கா[காரிய]ான கந்தி-  
யஸிவாமணி[ப்]பெருங்க[ன்]னனுக்குப்பங்கு ஒன்றும் ||— [ருாஉ\*]

<sup>1</sup> தய்யானுக்கு is corrected from தன்னனுக்கு.<sup>2</sup> க appears to be corrected from த.

[17.] தச்சா லா[யு]—<sup>1</sup> ஒன்றுக்குப்ப[ங்]கு [ஒ]ன்[ற]ை[யு]ம் ஆள் இரண்டுக்குப்ப[ங்]கு ஒன்[ற]ையு[ம்] ||— ஆக வீரசொழன் குஞ்சரமல்ல[ன] ராஜராஜப்பெருந்தச்-சனுக்குப்ப[ங்]கு மூன்றும் ||— [நா<sup>2</sup>] தச்ச ஒன்றுக்குக்கு[ன]வன் மதுரந்த-க[ன] நீத்தவினொதப்பெ[ரு]ந்தச்சனுக்குப்ப[ங்]கு முக்கா[லு]ம் ||— [நா<sup>3</sup>] மெற்படி ஒன்றுக்கு இ[ல]த்தி சடையனான [கண்]டராதித்தப்பெரு[ந்த]ச்சனுக்-குப்ப[ங்]கு முக்கா[லு]ம் ||— [நா<sup>4</sup>] பா[ண]ன் உத்தமன் சூ[த்]றிய[ன] அ[ரி]குலகௌரி[ச்சா]க்கை[க]க்குப்ப[ங்]கு ஒன்றையு[ம்] ||— [நா<sup>5</sup>] 'மெற்படி ஐயாறன் அறிஞ்சிக்குப்ப[ங்]கு [ஒ]ன்றையு[ம்] ||— [நா<sup>6</sup>] மெற்படி அ[ப]ரா-யிதன் [வ]டவாயிலான பல்ல[வன்]சாக்கைக்குப்ப[ங்]கு ஒன்றையு[ம்] ||— [நா<sup>7</sup>] மெற்படி வ[டு]ர[ி]ஞ்சிக்கு[ப்]ப[ங்]கு ஒன்றையு[ம்] ||— [நா<sup>8</sup>] க[ண்]கா[ணி]-த்தட்டான்மை செய்ய ஓராள்[ட்டுப்பணி] செய்[வி]த்[து]க்கொ[ள்ள]ப்பெறுவ[ா]-னாக உடையார் ஸ்ரீராஜ[ராஜ]வ[ர்] [சி]றுதனத்[து]க்க[ண்]காணித்தட்டான் கூத்தன் [கணவதி]யான [கூ<sup>9</sup>]யஸிவாணிப்[டு]பரு[ந்]தட்டானு[க்]குப்ப[ங்]கு ஒன்று ||— [நா<sup>10</sup>]

## TRANSLATION.

1. Hail ! Prosperity ! Until the twenty-ninth year (of the reign) of Kô-Râjakêśariyarman, alias Śrî-Râjarâjadêva, who, etc.,<sup>1</sup> — the lord Śrî-Râjarâjadêva had (1) given (a number of) *Nivandakkâra*<sup>2</sup> as *Nivandakkâra* of the lord of the Śrî-Râjarâjêśvara (temple), and (2) transferred (a number of) temple women<sup>3</sup> from (other) temple establishments<sup>4</sup> of the Chôla country (*Śôra-maṇḍalam*) as temple women of the lord of the Śrî-Râjarâjêśvara (temple). To (these persons) shares (*paṅgu*) were allotted as allowance (*nibandha*). (The value) of each share (which consisted of the produce) of (one) *vêli* of land, was to be one hundred *kalam* of paddy, (measured) by the *marakkâl* called (after) *Âḍavallân*, which is equal to a *râjakêśari*. Instead of those among these shareholders, who would die or emigrate, the nearest relations of such persons were to receive that allowance (*kân*) and to do the work. If the nearest relations were not qualified themselves, (they) were to select (other) qualified persons, to let (these) do the work, and to receive (the allowance). If there were no near relations, the (other) incumbents of such appointments<sup>5</sup> were to select qualified persons from those fit for such appointments, and the person selected was to receive the allowance. Accordingly, (the names of these persons) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased to order.

2. The temple women (were the following):—

3. To [Ś]ê[ra]maṇ[ga]i, a girl<sup>6</sup> (who has been transferred from the establishment of the temple) of Lôkamahâdêvi-Îśvara at Tiruvaivâr, (and who resides in) the first house of the southern row (*śiragu*) of the temple street on the south (of the temple), one share.

<sup>1</sup> The historical part of this inscription is identical with that of No. 65.

<sup>2</sup> This term is derived from the Sanskrit *nibandha* (p. 73, noto 1) and means 'men who receive an allowance, stipendiaries.'

<sup>3</sup> The literal meaning of தனிச்சேரிப்பெண்டை is:— "women (who reside) in the streets near the temple," which are occupied by the temple servants.

<sup>4</sup> Literally, "from the streets near the temples."

See page 256, noto 4.

<sup>5</sup> தக்கன் probably stands for தக்கினை (Sanskrit *nagnî*), as அம்மன் and அக்கன் for அம்மை and அக்கை; see page 8, note 4.

<sup>6</sup> According to Mr. Venkayya's account in the *Madras Christian College Magazine* for May 1891, a small shrine, which is now called Uttara-Kailâsa, in the Pañchanadiśvara temple at Tiruvaivâr (see p. 258, note 4), bears several inscriptions of Râjarâja and Râjendra-Chôla, which record that this shrine was built by Tandisattiviṇḍangiyâr (i.e., Dantisakti-Viṭṭāṅki), alias Lôkamahâdêvi, a queen of Râjarâjadêva, and that it was therefore called Lôkamahâdêvi-Îśvara. This is evidently the shrine to which paragraph 3 refers.

4. To [Ira]ṇamugarâ [mi], a girl of the same temple, (*who resides in*) the second house, one share.
5. To Udâram, a girl of the same temple, (*who resides in*) the third house, one share.
6. To [Pa]ṭṭâli,<sup>1</sup> a girl of the same temple, (*who resides in*) the fourth house, one share.
7. To Eḍutta[pâdam],<sup>2</sup> a girl of the same temple, (*who resides in*) the fifth house, one share.
8. To Śôṛakulasundari, a girl of the same temple, (*who resides in*) the sixth house, one share.
9. To Êkavîri, a girl of the same temple, (*who resides in*) the seventh house, one share.
10. To Râja[k]êšari, a girl of the Tiru[kkârôṇam] (*temple*) at Nâgapaṭṭanam,<sup>3</sup> (*who resides in*) the eighth house, one share.
11. To Têšichchi, a girl of the Kôyiltali (*temple*) in the same village, (*who resides in*) the ninth house, one share.
12. To Periya-Têšichchi, a girl of the same temple, (*who resides in*) the tenth house, one share.
13. To Vichchâdiri (*i.e.*, Vidyâdharî), a girl of the Tirukkârôṇam (*temple*) in the same village, (*who resides in*) the eleventh house, one share.
14. To Maraikkâḍu,<sup>4</sup> a girl of the same temple, (*who resides in*) the twelfth house, one share.
15. To Ammâri, a girl of the Nâḍuviltali (*temple*) in the same village, (*who resides in*) the thirteenth house, one share.
16. To Tiruvaiyâru,<sup>5</sup> a girl of Râja[k]êša[ri]nallûr, (*who resides in*) the fourteenth house, one share.
17. To Tillai-Aragi,<sup>6</sup> a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the fifteenth house, one share.
18. To Echchu[ma]ṇḍai, a girl of the same temple, (*who resides in*) the sixteenth house, one share.
19. To Paramî, a girl of Pagavadišêri (*i.e.*, Bhagavati-šêri), (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.
20. To [Tillaikka]r[ai]śu, a girl of Tiruviḍaimarudil,<sup>7</sup> (*who resides in*) the eighteenth house, one share.
21. To Aṛa[gi], a girl of the same village, (*who resides in*) the nineteenth house, one share.
22. To Śâduri, a girl of the same village, (*who resides in*) the twentieth house, one share.
23. To Maduravâšagi, a girl of the same village, (*who resides in*) the twenty-first house, one share.

<sup>1</sup> This name is probably derived from the Sanskrit *bhaṭṭâra* or *bhaṭṭâraka*; compare page 256, note 6.

<sup>2</sup> See page 257, note 1.

<sup>3</sup> This is Negapatam in the Tanjore district. The Tirukkârôṇam temple, which is referred to in the *Periyapurâṇam* as நாகைக்கரோணம், is now called Kâyârôṇasvâmin and still contains inscriptions of Râja-râja, Râjendra-Chôla and other Chôla kings. In these inscriptions, Negapatam is called Nâgapaṭṭanam or Śôṛakulavallipattinam. The two Leyden grants have the forms Nâgapaṭṭanam and Śôṛakulavallipattinam.

<sup>4</sup> See page 258, note 3.

<sup>5</sup> See page 258, note 4.

<sup>6</sup> Tillai is one of the names of Chidambaram; see page 258, notes 2 and 6.

<sup>7</sup> This is the same as Tiruviḍaimarudûr, on which see page 259, note 4.

24. To Mâdêvaḍigaḷ, a girl of the same village, (*who resides in*) the twenty-second house, one share.

25. To . . . . . , a girl of the same village, (*who resides in*) the twenty-third house, one share.

26. To [I]ra[vikulamânikkam], a girl of the Kômâkkam[bhî]śvara (*temple*), (*who resides in*) the twenty-fourth house, one share.

27. To Ârâr,<sup>1</sup> a girl of the Mu[llâr]na[kkantaḷi] (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-fifth house, one share.

28. To Vîrâṇi, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the twenty-sixth house, one share.

29. To Tennavaṇmâdêvi, a girl of the same temple, (*who resides in*) the twenty-seventh house, one share.

30. To Tiruvaṛiyâru, a girl of Avaninârâyaṇapuram, (*a quarter*) of the same village, (*who resides in*) the twenty-eighth house, one share.

31. To Mâdêvaḍigaḷ, a girl of the Tentaḷi (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-ninth house, one share.

32. To [Puḡa]ṛi, a girl of the Śrîtâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the thirtieth house, one share.

33. To [Pâ]ṇjâḍi, a girl of the Ti[g]aiṇṇi[r]âṭ[ti]-Îśvara (*temple*) in the same village, (*who resides in*) the thirty-first house, one share.

34. To Karaṇaviehehâdiri, a girl of the same temple, (*who resides in*) the thirty-second house, one share.

35. To Śaṅgi, a girl of the Eriyûrnâṭṭuttaḷi (*temple*) at Taṇjâvûr, (*who resides in*) the thirty-third house, one share.

36. To Ta[ra]ṇi, a girl of the same temple, (*who resides in*) the thirty-fourth house, one share.

37. To Ś[e]ṭṭi, a girl of the same temple, (*who resides in*) the thirty-fifth house, one share.

38. To Aravam, a girl of the same temple, (*who resides in*) the thirty-sixth house, one share.

39. To Nakkam, a girl of the same temple, (*who resides in*) the thirty-seventh house, one share.

40. To Śîruḍaiyâl, a girl of Periyataḷichehêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the thirty-eighth house, one share.

41. To Pa[rav]ai,<sup>2</sup> a girl of the [Brahmîśvara] (*temple*) in the same village, (*who resides in*) the thirty-ninth house, one share.

42. To Maṛalaiechilambu, a girl of Periyataḷichehêri, (*a quarter*) of the same village, (*who resides in*) the fortieth house, one share.

43. To Âr[â-a]mudu, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-first house, one share.

44. To Śikaṇḍi,<sup>3</sup> a girl of the Arumori-Îśvara (*temple*) in the same village, (*who resides in*) the forty-second house, one share.

45. To Parânderumân, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the forty-third house, one share.

<sup>1</sup> See page 257, note 6.

<sup>2</sup> This woman is called after Naṅgai-Paravaiyâr, the wife of the saint Sundaramûrti; see page 152.

<sup>3</sup> This name is derived from the Sanskrit Śrikanṭha, a name of Śiva.

46. To [Nârâyāṇi], a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-fourth house, one share.
47. To Aravam, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.
48. To Śôdi[viḷa]kku, a girl of the Brahmîśvara (*temple*) at Tiruvârûr, (*who resides in*) the forty-sixth house, one share.
49. To Ti[g]aichehuḍar, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.
50. To Â[li], a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.
51. To Śikaṇḍi, a girl of the [Te]ṇ[ta]li (*temple*) at Maṭṭ[ai], (*who resides in*) the forty-ninth house, one share.
52. To Perratiru, a girl of the same village, (*who resides in*) the fiftieth house, one share.
53. To [Vira-Śô]ri, a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the fifty-first house, one share.
54. To Tiruv[â]la[nġâ]ḍi,<sup>1</sup> a girl of [Śikaṇḍapuram], (*who resides in*) the fifty-second house, one share.
55. To . . . . ., a girl of Parântakapuram, (*who resides in*) the fifty-third house, one share.
56. To Uтта[ma]dâni, a girl of the same village, (*who resides in*) the fifty-fourth house, one share.
57. To . . . . ., a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam,<sup>2</sup> (*who resides in*) the fifty-fifth house, one share.
58. To Venkâḍu,<sup>3</sup> a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.
59. To [Kâttâ]ḍi,<sup>4</sup> a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.
60. To Śôṛasûlâma[ṇi], a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.
61. To [Pû]ṇ[g]â[vi], a girl of Âyirattaḷi, (*a quarter*) of the same village, (*who resides in*) the fifty-ninth house, one share.
62. To [N]âṇ[jûri], a girl of the Arikulakêsari-Îśvara (*temple*) in the same village, (*who resides in*) the sixtieth house, one share.
63. To [Dê]vi, a girl of Âyirattaḷi, (*a quarter*) of Niyamam, (*who resides in*) the sixty-first house, one share.
64. To Naṅġû[ri], a girl of the Tirumâgâḷam (*temple*) at Ambar, (*who resides in*) the sixty-second house, one share.
65. To Râjarâji, a girl of the same temple, (*who resides in*) the sixty-third house, one share.
66. To [A]timâ[ṇi], a girl of the same temple, (*who resides in*) the sixty-fourth house, one share.

<sup>1</sup> This name is derived from Tiruvâlaṅġu, the name of two Śaiva shrines, one of which is in the Mâyavaram tâlluqa of the Tanjore district (Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 273), and the other, to which the *Periyapurāṇam* refers, near the Ârkōnam Railway Station (*ibid.*, p. 159).

<sup>2</sup> This placē may be identical with Parudi-Niyamam in the *Periyapurāṇam*.

<sup>3</sup> See page 253, note 1.

<sup>4</sup> This is the same as Ambalattâḍi, on which see page 256, note 7.



67. To U[daiyam], a girl of the Avaninârâyana-Viṇṇagar (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.

68. To K[â]makk[ô]ḍi, a girl of the Ti[rumâgâlam] (*temple*) in the same village, (*who resides in*) the sixty-sixth house, one share.

69. To Nichchal, a girl of the Mudubagavartali (*temple*) in the same village, (*who resides in*) the sixty-seventh house, one share.

70. To Ku[p.]pai, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.

71. To [Vidi]vi[daṅgi],<sup>1</sup> a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.

72. To the younger Nakkam, a girl of the same temple, (*who resides in*) the seventieth house, one share.

73. To the elder Nakkam, a girl of the same temple, (*who resides in*) the seventy-first house, one share.

74. To Dha[raṇi]va[r]âhi, a girl of the Iṭṭâchehi-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-second house, one share.

75. To Mâdêvi, a girl of Tirumaraikkâḍu, (*who resides in*) the seventy-third house, one share.

76. To Ammâri, a girl of Viḍaiyapuram, (*who resides in*) the seventy-fourth house, one share.

77. To . . . . . tâppagai, a girl of Vêlûr, (*who resides in*) the seventy-fifth house, one share.

78. To Tirunîlagaṇḍi,<sup>2</sup> a girl of Nayadîrapuram, (*who resides in*) the seventy-sixth house, one share.

79. To [M]â[nâba]raṇi, a girl of Vîrapuram, (*who resides in*) the seventy-seventh house, one share.

80. To Perratiru, a girl of the Tirumêrraḷi (*temple*) at Pâchchil, (*who resides in*) the seventy-eighth house, one share.

81. To Śôram, a girl of the Tiruvâchehirâmam (*temple*)<sup>3</sup> in the same village, (*who resides in*) the seventy-ninth house, one share.

82. To Śeṅgulam, a girl of the Tirumêrraḷi (*temple*) in the same village, (*who resides in*) the eightieth house, one share.

83. To . . . . , a girl of Vîrapuram, (*who resides in*) the eighty-first house, one share.

84. To Porkêsi, a girl of Tirukkollambûdûr, (*who resides in*) the eighty-second house, one share.

85. To Ârâ[yi]ra[m], a girl of the same village, (*who resides in*) the eighty-third house, one share.

86. To Tillaikkâtṭi, a girl of Karpagadâṇipuram, (*who resides in*) the eighty-fourth house, one share.

87. To Ârûr, a girl of the same village, (*who resides in*) the eighty-fifth house, one share.

<sup>1</sup> This is the feminine of Vidiḍaṅgan, on which see page 252, note 3.

<sup>2</sup> This name is derived from Nilakaṇṭha, an epithet of Śiva.

<sup>3</sup> The name of this temple is the source of Tiruvâsi, the name of a village near Śiraṅgam on the northern bank of the Kolliḍam river. This follows from the inscriptions of the Śaiva temple at Tiruvâsi, the modern name of which is Śamivanêśvara, but which, in two of its Chôla inscriptions, is called Pâchchil-Tiruvâśramam. The *Periyapurāṇam* has the form Pâchchil-Âchchirâmam.

88. To Śāmuṇḍi, a girl of the same village, (*who resides in*) the eighty-sixth house, one share.

89. To [A]b[aiy]am, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the eighty-seventh house, one share.

90. To Tirumâgâlam, a girl of the Bra[hmakutt]am (*temple*) at Tañjâvûr, (*who resides in*) the eighty-eighth house, one share.

91. To [Pi]chchi, a girl of the same temple, (*who resides in*) the eighty-ninth house, one share.

92. To [Tiruvadi]ga[l], a girl of [Pa]llavanâ[raṇapur]am, (*who resides in*) the ninetieth house, one share.

93. To Śât[t]am, a girl of Tirumaraikkâḍu, (*who resides in*) the ninety-first house, one share.

94. To Tirumalai, a girl of the same village, (*who resides in*) the ninety-second house, one share.

95. To Vi[k]kira[ma]toṅgi,<sup>1</sup> a girl of the Lôkamahâdêvi-Îśvara (*temple*) at Tiruvaiyâru, (*who resides in*) the first house of the northern row of the same temple street, one share.

96. To Pu[gaṛi], a girl of the same temple, (*who resides in*) the second house, one share.

97. To [M]ânikkam, a girl of Miraiyil, (*who resides in*) the third house, one share.

98. To [Mâdêvi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the fourth house, one share.

99. To Tirumûlatṭāṇam,<sup>2</sup> a girl of the same temple, (*who resides in*) the fifth house, one share.

100. To [Ârûr], a girl of the Brahmiśvara (*temple*) in the same village, (*who resides in*) the sixth house, one share.

101. To Kaṇḍiyûr,<sup>3</sup> a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventh house, one share.

102. To Âchcham, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighth house, one share.

103. To Aravam, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the ninth house, one share.

104. To Ka[ra]mbiyam, a girl of the same temple, (*who resides in*) the tenth house, one share.

105. To Kaṇḍiyûr, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the eleventh house, one share.

106. To [Vi]di[vi]ḍaṅgi, a girl of the same temple, (*who resides in*) the twelfth house, one share.

107. To Inṇilavaṇji, a girl of the Avaninârâyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the thirteenth house, one share.

<sup>1</sup> This name is derived from Vikramatuṅga, which must have been the surname of a royal personage.

<sup>2</sup> Tiruvârûr-Mûlatṭāṇam is mentioned in the *Periyapurāṇam*. In a Tamil and Sanskrit inscription which I have quoted on page 153, the Tyāgarâjasvâmin temple at Tiruvârûr is called ஸ்ரீமூலத்தானமுடையார் and श्रीमूलधियस्य मूलवसतिः. Accordingly, both the *Periyapurāṇam* and paragraph 99 of the present inscription presuppose the existence of the Tiruvârûr temple.

<sup>3</sup> This woman is named after a Śaiva shrine near Tañjâvûr (Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 276), which is mentioned in the *Periyapurāṇam*.

108. To Maṛalaiehehilambu, a girl of the same temple, (*who resides in*) the fourteenth house, one share.

109. To Śembon, a girl of the Tirumâgâlam (*temple*) in the same village, (*who resides in*) the fifteenth house, one share.

110. To . . . , a girl of Tiruv[aiyâru], (*who resides in*) the sixteenth house, one share.

111. To Aiyâru, a girl of the same village, (*who resides in*) the seventeenth house, one share.

112. To [Tiru]ve[n]nâ[va]l, a girl of the same village, (*who resides in*) the eighteenth house, one share.

113. To Umai, a girl of the Tiruvâchehirâmam (*temple*) at Pâchehil, (*who resides in*) the nineteenth house, one share.

114. To Perratiru, a girl of the Tentali (*temple*) at Paṛaiyâru, (*who resides in*) the twentieth house, one share.

115. To the younger Śirudaiyâl, a girl of Killigudi, (*who resides in*) the twenty-first house, one share.

116. To the elder Śirudaiyâl, a girl of the same village, (*who resides in*) the twenty-second house, one share.

117. To [O]lôkamâtâ, a girl of Taḷichehâttaṅguḍi, (*who resides in*) the twenty-third house, one share.

118. To Tiru, a girl of Pagavadiśêri, (*a quarter*) of Jananâthapuram, (*who resides in*) the twenty-fourth house, one share.

119. To Mâdêvi, a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the twenty-fifth house, one share.

120. To Kali, a girl of Talaiyâlāṅgâḍu, (*who resides in*) the twenty-sixth house, one share.

121. To Tiruppûva[n]am,<sup>1</sup> a girl of the Śrîtâṛi-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the twenty-seventh house, one share.

122. To Maṛudamâṇikkam,<sup>2</sup> a girl of Karpagadâṇipuram, (*who resides in*) the twenty-eighth house, one share.

123. To Kar[pa]gamâṇi[k]kam, a girl of the same village, (*who resides in*) the twenty-ninth house, one share.

124. To Kayilâyam (*i.e.*, Kailâsa), a girl of the Tiru-Amaliśvara (*temple*) at Nannilam,<sup>3</sup> (*who resides in*) the thirtieth house, one share.

125. To Âcheham, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the thirty-first house, one share.

126. To Pârânderumân, a girl of the Tirumêrrali (*temple*) at Pâchehil, (*who resides in*) the thirty-second house, one share.

127. To Śôṛakulasundari, a girl of the Vadataḷi (*temple*) at Paṛaiyâru, (*who resides in*) the thirty-third house, one share.

<sup>1</sup> This woman is called after a place of the same name, which belongs to the Madura district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 298. It is mentioned as Pâvaṇam in the *Periyapurâṇam*.

<sup>2</sup> Compare page 259, note 4.

<sup>3</sup> This is now the head-quarters of a tâlluqa in the Tanjore district. Sundaramârti's *Dêḍram* mentions "the large temple" (*peruṇ-gôyil*) at Nannilam, the building of which is ascribed to the ancient Chôḷa king Kô-Śengapāṇ; see *Ind. Ant.*, Vol. XXII, p. 64.

128. To Âḍavallâl,<sup>1</sup> a girl of the Pagaividai-Îśvara (temple) at Paṇuvûr, (who resides in) the thirty-fourth house, one share.

129. To I[la]ṅgôyil,<sup>2</sup> a girl of the Na[ndi-Îśva]ra (temple) at [Kaḍam]bûr, (who resides in) the thirty-fifth house, one share.

130. To [A]rivâtṭi, a girl of the M[ah]âdêvi-Îśvara (temple), (who resides in) the thirty-sixth house, one share.

131. To Mâdêvadigaḷ, a girl of the Eriyûrnâtṭuttali (temple) at Tañjâvûr, (who resides in) the thirty-seventh house, one share.

132. To [Po]ṇ[nâla]ma[ndâl], a girl of the Vikramavijaya-Îśvara (temple) at Jananâthapuram, (who resides in) the thirty-eighth house, one share.

133. To [Kârâyil],<sup>3</sup> a girl of the Śrî[pûdi-Viṇṇaga]r (temple) at Pâmbuṇi, (who resides in) the thirty-ninth house, one share.

134. To Tiruvaiaiyâru, a girl of . . . . . , (who resides in) the fortieth house, one share.

135. To Aiyâru, a girl of Âyirattali, (who resides in) the forty-first house, one share.

136. To Perramai, a girl of the [Ni]raimadi-Îśvara (temple), (who resides in) the forty-second house, one share.

137. To [M]âri, a girl of Tirumaraikkâḍu, (who resides in) the forty-third house, one share.

138. To Tiru, a girl of the Vikramavijaya-Îśvara (temple) at Jananâthapuram, (who resides in) the forty-fourth house, one share.

139. To Na[ndi-Eru]m[â]n, a girl of the same temple, (who resides in) the forty-fifth house, one share.

140. To [Tillaikka]r[aiśu], a girl of the Tiruvamaliśvara (temple) at Pâchchil, (who resides in) the forty-sixth house, one share.

141. To [U]m[ai], a girl of the Tiruvâchchirâmam (temple) in the same village, (who resides in) the forty-seventh house, one share.

142. To Śiri[y]âl, a girl of the M[ah]âdêvi-Îśvara (temple), (who resides in) the forty-eighth house, one share.

143. To Âcheham, a girl of Tiruvidaimarudil, (who resides in) the forty-ninth house, one share.

144. To Kâḍugâl, a girl of the same village, (who resides in) the fiftieth house, one share.

145. To Pañ[cha]vaṇmâdêvi, a girl of the same village, (who resides in) the fifty-first house, one share.

146. To Śikaṇḍi, a girl of the same village, (who resides in) the fifty-second house, one share.

147. To [Ka]llarai, a girl of the same village, (who resides in) the fifty-third house, one share.

<sup>1</sup> This is the feminine of Âḍavallân, the name of one of the images in the Tañjâvûr temple; see No. 42.

<sup>2</sup> This woman may be named after the Tiruviṅgôyil temple at Kaḍambûr (see paragraph 70), or after the Iṅgôyil temple at Miyaichchûr, which is mentioned in the *Periyapurâṇam*.

<sup>3</sup> The place after which this woman is called, appears to be identical with Kârâyil in the *Periyapurâṇam*. The name Kârâyil-Eḍuttapâdam in No. 27, paragraph 1, and on page 131, note 5, text line 9, is derived from the image in the Śaiva shrine at Kârâyil; compare page 257, note 1.

148. To [Śi]ttiravalli, a girl of the Śritâṇi-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the fifty-fourth house, one share.

149. To Nallûr, a girl of the Nigalaṅgi-Îśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.

150. To [Peruvaṛi], a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.

151. To Śemâṇi, a girl of the Tiruviḷaṅḍyil (*temple*) at Kaḍambûr, (*who resides in*) the fifty-seventh house, one share.

152. To [K]ôṇaḍi, a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.

153. To [Nam]bu[gari], a girl of the Tiruvaraneri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the fifty-ninth house, one share.

154. To Tirumûlatṭâṇam, a girl of Periyataliechchêri, (*a quarter*) of the same village, (*who resides in*) the sixtieth house, one share.

155. To [Sôma]nâdi, a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixty-first house, one share.

156. To I[râm]i, a girl of Periyataliechchêri, (*a quarter*) of the same village, (*who resides in*) the sixty-second house, one share.

157. To Eeh[ehuma]ṇḍai, a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixty-third house, one share.

158. To Sun[da]ra-Śôṛi, a girl of the Tirumaṇḍali (*temple*)<sup>1</sup> in the same village, (*who resides in*) the sixty-fourth house, one share.

159. To Pandal, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.

160. To [Kâ]mi, a girl of the Avaninârâyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the sixty-sixth house, one share.

161. To Âś[âra]pañja[ri], a girl of the same temple, (*who resides in*) the sixty-seventh house, one share.

162. To [Ê]ka[vîri], a girl of the Mudubagavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-eighth house, one share.

163. To . . . . . , a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.

164. To Śaṅgam, a girl of the same temple, (*who resides in*) the seventieth house, one share.

165. To [Kaṇḍam], a girl of Tiruvaiyâru, (*who resides in*) the seventy-first house, one share.

166. To [Pâ]vai, a girl of the same village, (*who resides in*) the seventy-second house, one share.

167. To Tuṭṭi, a girl of Avaniya[maḍar]pa[pu]ram, (*a quarter*) of Paṇuvûr, (*who resides in*) the seventy-third house, one share.

168. To Arikulakêśari, a girl of the Pagaividai-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-fourth house, one share.

<sup>1</sup> In the *Periyapuvraṇam*, this temple is called திருவாருள்பரவையுண்மண்டளி, "the mud temple in which Paravai (see p. 152) stayed, at Tiruvârûr."

169. To Kulamâ[n], a girl of the [Puga]r[mîadi-Î]śvara (temple) at . . n[daḷi], (who resides in) the seventy-fifth house, one share.

170. To Ka[ru]m[âṇik]kam, a girl of the same temple, (who resides in) the seventy-sixth house, one share.

171. To Na[ga]ra[t]tâl, a girl of Puraiyâchchêri, (who resides in) the seventy-seventh house, one share.

172. To Śa[n]diram, a girl of Âyirattaḷi, (a quarter) of Niyamam, (who resides in) the seventy-eighth house, one share.

173. To [Va]ḍavâyil,<sup>1</sup> a girl of the Arikulakêśari-Îśvara (temple) in the same village, (who resides in) the seventy-ninth house, one share.

174. To Parânderumân, a girl of the Nripakêśari-Îśvara (temple) in the same village, (who resides in) the eightieth house, one share.

175. To Tiru[v]êṅgaḍam,<sup>2</sup> a girl of the Śa[n]diramallîśvara (temple) in the same village, (who resides in) the eighty-first house, one share.

176. To Śarpadêvi, a girl of the Arikulakêśari-Îśvara (temple) in the same village, (who resides in) the eighty-second house, one share.

177. To Âmâ[t]târ, a girl of the Tirumêrraḷi (temple) at Nannilam, (who resides in) the eighty-third house, one share.

178. To Ūdâri, a girl of [Kâvi]rippûmbaṭṭanam,<sup>3</sup> (who resides in) the eighty-fourth house, one share.

179. To [Śilaśûlâmaṇi], a girl of the [Araiyerum]ân[taḷi] (temple) at Pa[raiy]â[ru], (who resides in) the eighty-fifth house, one share.

180. To Vikki[ra]mâditti,<sup>4</sup> a girl of Avaninârâyanaapuram, (a quarter) of the same village, (who resides in) the eighty-sixth house, one share.

181. To Tillainiraindâl, a girl of the same village, (who resides in) the eighty-seventh house, one share.

182. To [Naya]ṇaval[li], a girl of the Vaḍataḷi (temple) in the same village, (who resides in) the eighty-eighth house, one share.

183. To Perratiru, a girl of the same temple, (who resides in) the eighty-ninth house, one share.

184. To Madanava[l]li, a girl of the Mallîśvara (temple) at Âyirattaḷi, (who resides in) the ninetieth house, one share.

185. To Eḍuttapâdam, a girl of Karuppûr, (who resides in) the ninety-first house, one share.

186. To [Mîṇavan]mâ[d]ê[vi], a girl of Vi[rapuram], (who resides in) the ninety-second house, one share.

187. To Mûvargaṇḍi, a girl of the [Brahmî]śvara (temple) at Tiruvârûr, (who resides in) the first house of the southern row of the [temple street on the north (of the temple)], one share.

<sup>1</sup> This woman appears to be called after Vaḍa-Mullai-Vâyil, a Śaiva shrine which is referred to in the *Periyapurāṇam* and which is identical with Tirumullavâyil in the Chingleput district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 176. The adjective *vaḍa*, 'northern,' is prefixed to this name, in order to distinguish it from Tirumullaivâyil, a seaport in the Śīrgârî (Shiyali) tāḷuga of the Tanjore district, which is also mentioned in the *Periyapurāṇam*.

<sup>2</sup> Vêṅgaḍam is the Tamil name of the holy mountain (Tirumalai) near Tirupati.

<sup>3</sup> This is the full Tamil name of Kâvērippaṭṭanam at the mouth of the Kâvēri river.

<sup>4</sup> This name is derived from the Sanskrit name Vikramāditya.

188. To Śīruṇḍaiyāl, a girl of the Tirukkârōṇam (*temple*) at Nâgapattanam, (*who resides in*) the second house, one share.

189. To Tiru, a girl of the Nigalaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the third house, one share.

190. To Perratiru, a girl of the Gu[ṇa]vati-Îśvara (*temple*) at Kôṭṭûr,<sup>1</sup> (*who resides in*) the fourth house, one share.

191. To [Pâ]l, a girl of the Śrīpâdi-Viṇṇagar (*temple*) at Pâ[mbuṇi], (*who resides in*) the fifth house, one share.

192. To [Kar]pagadâṇi, a girl of Karpagadâṇipuram, (*who resides in*) the sixth house, one share.

193. To Pandal, a girl of Periyataḷichehêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

194. To . . . , a girl of the same village, (*who resides in*) the eighth house, one share.

195. To Am[bal]am, a girl of Taḷichehâttanguḍi, (*who resides in*) the ninth house, one share.

196. To Viraiyâchehilai, a girl of [Periyataḷi]chchêri, (*a quarter*) of [Tiruv]ârûr, (*who resides in*) the tenth house, one share.

197. To Ana[va]ratasundari, a girl of Âyirattali, (*who resides in*) the eleventh house, one share.

198. To Râja[śûlâ]maṇi, a girl of the same village, (*who resides in*) the twelfth house, one share.

199. To Ara[n]eri, a girl of Nayadîrapuram, (*who resides in*) the thirteenth house, one share.

200. To [Paṭ]ṭam, a girl of [Â]yi[rattali], (*who resides in*) the fourteenth house, one share.

201. To I[la]ṅgâ, a girl of the same village, (*who resides in*) the fifteenth house, one share.

202. To [M]ô[ḍi], a girl of the Arumôri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

203. To [Karu]vûr,<sup>2</sup> a girl of the same village, (*who resides in*) the seventeenth house, one share.

204. To [Ti]ru[vâ]ṇaikkâvi,<sup>3</sup> a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the eighteenth house, one share.

205. To Aravam, a girl of Tiruvaiyâru, (*who resides in*) the nineteenth house, one share.

206. To Sundari, a girl of the Pañchavaṇṇa[a]h]âdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twentieth house, one share.

207. To Nambâṇḍi, a girl of the same temple, (*who resides in*) the twenty-first house, one share.

<sup>1</sup> This place is mentioned in the *Periyapurāṇam*. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 273) gives Kôṭṭûr (properly Kôṭṭûr) as the name of a village in the Kumbhakōṇam tālluqa.

<sup>2</sup> This is the name of a town in the Coimbatore district; see Vol. I, p. 106, note 2. According to the inscriptions in the Karuvûr temple, the town was also called Muḍivaraṅgu-Śōrapuram, and the name of the temple was Tiruvâṇilai-Mahâdêvar, "the lord of the sacred cow-stable." Both Karuvûr and Tiruvâṇilai are mentioned in the *Periyapurāṇam*. The modern designation of the temple, Paśupatiśvara, is a Sanskrit rendering of Tiruvâṇilai-Mahâdêvar.

<sup>3</sup> This name is derived from Tiruvâṇaikkâ, the ancient Tamil name of the Jambukêśvara temple; see page 253.

208. To Umai, a girl of the same temple, (*who resides in*) the twenty-second house, one share.
209. To [Tiṭ]ṭ[ai]chchê[ri], a girl of the same temple, (*who resides in*) the twenty-third house, one share.
210. To Umai, a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.
211. To [Śi]ttiravalli, a girl of the Tiruvaraneri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-fifth house, one share.
212. To [Pi]ch[chi], a girl of Âyirattaḷi, (*who resides in*) the twenty-sixth house, one share.
213. To Perratiru, a girl of the Pugaṛîśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-seventh house, one share.
214. To Śikaṇḍi, a girl of the Tirumaṇḍaḷi (*temple*) at Tiruvârûr, (*who resides in*) the twenty-eighth house, one share.
215. To Kundav[ai], a girl of the same temple, (*who resides in*) the twenty-ninth house, one share.
216. To Pâkkari, a girl of the Mallîśvara (*temple*) at Âyirattaḷi, (*who resides in*) the thirtieth house, one share.
217. To Poṇ, a girl of the Brahmîśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-first house, one share.
218. To [Po]ṛkumaraṇ, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.
219. To Sômakôṇ, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the thirty-third house, one share.
220. To Êkavîri, a girl of the Arumori-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-fourth house, one share.
221. To [D]êvi, a girl of Âyirattaḷi, (*who resides in*) the thirty-fifth house, one share.
222. To Tiruvaḍigaḷ, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.
223. To the dark Tiruvaḍi,<sup>1</sup> a girl of the same village, (*who resides in*) the thirty-seventh house, one share.
224. To Kaṇḍarâchchi, a girl of Tiruvêdiguḍi,<sup>2</sup> (*who resides in*) the thirty-eighth house, one share.
225. To Kulamâ[ni]kkam, a girl of the same village, (*who resides in*) the thirty-ninth house, one share.
226. To . . . , a girl of Ârruttali, (*who resides in*) the fortieth house, one share.
227. To Vêmbi, a girl of the same village, (*who resides in*) the forty-first house, one share.
228. To Porkêśi, a girl of the [Ni]raimadi-Îśvara (*temple*), (*who resides in*) the forty-second house, one share.

<sup>1</sup> The complexion of this woman is stated in order to distinguish her from her fairer namesake in the preceding paragraph, just as, in three other cases (paragraphs 72 f., 115 f. and 237 f.), two bearers of the same name are distinguished by the epithets 'younger' and 'elder.'

<sup>2</sup> This place is mentioned as Vêdiguḍi in the *Periyapurāṇam*, and is perhaps identical with Tiruvêdakuḍi in the *Taṇjâvûr tâlûqa*; see Mr. Sewell's *Lists of Antiquities*, Vol I, p. 279.



229. To Orriyûr,<sup>1</sup> a girl of Tiruchchôrrutturai, (*who resides in*) the forty-third house, one share.

230. To . . . . , a girl of Tirumaraikkâdu, (*who resides in*) the forty-fourth house, one share.

231. To Śaṅgâṇi, a girl of the Tirumêrraḷi (*temple*) at Nannilam, (*who resides in*) the forty-fifth house, one share.

232. To Eri, a girl of the Tiru-Amaliśvara (*temple*) in the same village, (*who resides in*) the forty-sixth house, one share.

233. To Pâvaṇam, a girl of Uttamadâṇipuram, (*who resides in*) the forty-seventh house, one share.

234. To Aḍigaḷ, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the forty-eighth house, one share.

235. To N[î]raṇi-Pavaṇakkunru, a girl of the Arai[y]erumântali (*temple*) at [Paṛaiy]âru, (*who resides in*) the forty-ninth house, one share.

236. To A[ru]moṛi, a girl of the same temple, (*who resides in*) the fiftieth house, one share.

237. To Âchcham, a girl of the Tentali (*temple*) in the same village, (*who resides in*) the fifty-first house, one share.

238. To the younger Âchcham, a girl of the same temple, (*who resides in*) the fifty-second house, one share.

239. To Amudam, a girl of the Vaḍatali (*temple*) in the same village, (*who resides in*) the fifty-third house, one share.

240. To Śûlâmaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.

241. To Êkavîri, a girl of the same temple, (*who resides in*) the fifty-fifth house, one share.

242. To Vîrâṇi, a girl of the Muḷḷârṇakkantaḷi (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

243. To Oruppanai, a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.

244. To Kanna[radê]vi, a girl of Korramaṅgalam, (*who resides in*) the fifty-eighth house, one share.

245. To Kaṇavadi, a girl of Tirutteṅgûr, (*who resides in*) the fifty-ninth house, one share.

246. To Etṭi, a girl of Śellûr, (*who resides in*) the sixtieth house, one share.

247. To Ambalakkûtti, a girl of Tiruvaivâru, (*who resides in*) the sixty-first house, one share.

248. To Aṇantam, a girl of Śênâmuḡam, (*a quarter*) of Nâgapaṭṭanam, (*who resides in*) the sixty-second house, one share.

249. To [Vaṇuvâ]ni[lai], a girl of the Taṇjaimâmaṇikkôyil (*temple*) at Taṇjâvûr, (*who resides in*) the sixty-third house, one share.

250. To Śîdêvi, a girl of the Lôkamaḥâdêvi-Îśvara (*temple*), (*who resides in*) the sixty-fourth house, one share.

<sup>1</sup> This woman owes her name to Tiruvorriyûr, a village to the north of Madras, which is mentioned in the *Periyapurāṇam*. The Âdhipurîśvara temple at Tiruvorriyûr contains some Chôla inscriptions. The names of the village and of its temple are derived from *orri* (Tamil) and *âdhi* (Sanskrit), 'a mortgage.'

251. To Eṛuvanai, a girl of Parântakapuram, (*who resides in*) the sixty-fifth house, one share.
252. To Poṇ, a girl of Tiruvaivâru, (*who resides in*) the sixty-sixth house, one share.
253. To Paṇuvâr, a girl of the Pagaividai-Îśvara (*temple*) at Paṇuvâr, (*who resides in*) the sixty-seventh house, one share.
254. To Śivadêvi, a girl of the Iṭṭâchchi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.
255. To Śikurugûr, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the sixty-ninth house, one share.
256. To Śaṅgâṇi, a girl of the Tirumêṛraḷi (*temple*) at Naṇṇilam, (*who resides in*) the seventieth house, one share.
257. To Śembi[ya]ṇmâdê[vi], a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-first house, one share.
258. To Kâmâmôgi, a girl of the Jayabhîmataḷi (*temple*) at Taṇjâvûr, (*who resides in*) the seventy-second house, one share.
259. To [Po]ṇṇâli, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventy-third house, one share.
260. To Vîraśikhâma[ṇi], a girl of the Nṛipakêśari-Îśvara (*temple*) at Niyamam, (*who resides in*) the seventy-fourth house, one share.
261. To Ârûr, a girl of the Śrîpûdi-Viṇṇagar (*temple*) at Pâmbuṇi, (*who resides in*) the seventy-fifth house, one share.
262. To Vîrab[ô]gi, a girl of Talaiyâlaṅgâḍu, (*who resides in*) the seventy-sixth house, one share.
263. To Poṇṇambalam, a girl of the same village, (*who resides in*) the seventy-seventh house, one share.
264. To Oruppanai, a girl of the Vaḍataḷi (*temple*) at Paṇaiyâru, (*who resides in*) the seventy-eighth house, one share.
265. To Umai, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the seventy-ninth house, one share.
266. To Araṅgam,<sup>1</sup> a girl of [K]âvirippûmbaṭṭaṇam, (*who resides in*) the eightieth house, one share.
267. To Perratiru, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the eighty-first house, one share.
268. To Râjarâji, a girl of Tiruviḍaimarudil, (*who resides in*) the eighty-second house, one share.
269. To Mûñji, a girl of the Tiruvamaliśvara (*temple*) at Pâchchil, (*who resides in*) the eighty-third house, one share.
270. To Poṛk[âḷi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the eighty-fourth house, one share.
271. To Ti[g]aimâ[ṇi]kkam, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighty-fifth house, one share.
272. To Śeyyapâdam, a girl of the Mudubagavartaḷi (*temple*) at [Ambar], (*who resides in*) the eighty-sixth house, one share.
273. To Aiy[âl], a girl of [Vir]âlûr, (*who resides in*) the eighty-seventh house, one share.

<sup>1</sup> This is a Tamil form of Raṅgam or Śrîraṅgam near Trichinopoly.

274. To [Nam]bu[gamari], a girl of Naḍuviltaliḥ[ehêri], (*a quarter*) of Nâgapaṭṭanam, (*who resides in*) the eighty-eighth house, one share.

275. To [A]rai[y]am, a girl of the Kômâkkam[bhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.

276. To Nit[taṅ]ai, a girl of the Tirumaṇḍali (*temple*) at Tiruvârûr, (*who resides in*) the ninetieth house, one share.

277. To Śiriya-Umai, a girl of the Parântaka-îśvara (*temple*), (*who resides in*) the ninety-first house, one share.

278. To Kâmâmôgi, a girl of the Jayabhîmataḷi (*temple*) at Tañjâvûr, (*who resides in*) the ninety-second house, one share.

279. To [Ti]ruvaṛagu, a girl of the Tañjaimâmanikkôyil (*temple*) in the same city, (*who resides in*) the ninety-third house, one share.

280. To Śeyya-Śô[ra]m, a girl of Tirukkoḷlambûdûr, (*who resides in*) the ninety-fourth house, one share.

281. To Tirukku[ra]vi, a girl of Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.

282. To [Irâmi], a girl of the Tirukkârôṇam (*temple*) at Nâgapaṭṭanam, (*who resides in*) the first house of the northern row of the temple street on the north (*of the temple*), one share.

283. To Karraḷi, a girl of the same temple, (*who resides in*) the second house, one share.

284. To [Kaṇṇam], a girl of the same temple, (*who resides in*) the third house, one share.

285. To U[t]tama[su]ndari, a girl of the Pañchavanmahâdêvi-îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the fourth house, one share.

286. To [Kuñ]ja[ramalli], a girl of the Ava[ṇik]ê[sa]ri-îśvara (*temple*) at [A]n[daḷi], (*who resides in*) the fifth house, one share.

287. To Śeyyapâdâm, a girl of Karpagadâṇipuram, (*who resides in*) the sixth house, one share.

288. To [Śi]riya-[Ara]vam, a girl of Periyatalichehêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

289. To Śîlaśûlâmani, a girl of the Vadataḷi (*temple*) at Paṛaiyâru, (*who resides in*) the eighth house, one share.

290. To A[ṇanti], a girl of V[êḷḷ]r, (*who resides in*) the ninth house, one share.

291. To Porkâ[ḷi], a girl of the Tirup[pâdâḷi]-îśvara (*temple*) at [P]âmbu[ṇi], (*who resides in*) the tenth house, one share.

292. To Â[râ]-amudu, a girl of Uttamadâṇipuram, (*who resides in*) the eleventh house, one share.

293. To Venkâdu, a girl of Âyirattaḷi, (*who resides in*) the twelfth house, one share.

294. To [P]orkôyil-Tillai-Aragi, a girl of the same village, (*who resides in*) the thirteenth house, one share.

295. To [Okkûri], a girl of Uttamadâṇipuram, (*who resides in*) the fourteenth house, one share.

296. To Aśaṅgi, a girl of Âyirattaḷi, (*who resides in*) the fifteenth house, one share.

297. To [Pu]ga[lô]gamâṇikkam,<sup>1</sup> a girl of the Arumori-îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

<sup>1</sup> Puṇalôga is probably a corruption of the Sanskrit *bhûlôka*; *mâṇikkam* is a Tamil form of *mâṇikya*, 'a ruby.'

298. To [D]êva[di], a girl of Periyatalichchêri, (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.

299. To [Kât]tâdi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the eighteenth house, one share.

300. To . . . . ., a girl of the Mahâdêvi-Îśvara (*temple*), (*who resides in*) the nineteenth house, one share.

301. To Pâkkari, a girl of Talichchâttaṅguḍi, (*who resides in*) the twentieth house, one share.

302. To E[ra]ṇadê[vi], a girl of the Pañchavanmahâdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-first house, one share.

303. To [Na]m[binaṅ]gai, a girl of the Tiruppugari-Îśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-second house, one share.

304. To [Śi]paṭ[tâli],<sup>1</sup> a girl of the Pañchavanmahâdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-third house, one share.

305. To Kuñjaramal[li], a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

306. To K[â]râyil, a girl of the Pugarîśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-fifth house, one share.

307. To Kâmuttiri, a girl of Periyatalichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the twenty-sixth house, one share.

308. To [Ka]ri[ya-A]ravam, a girl of Nayadîrapuram, (*who resides in*) the twenty-seventh house, one share.

309. To Na[mbi]yamai, a girl of the Avaninârâyana-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the twenty-eighth house, one share.

310. To Karuvûr, a girl of the Tirumaṇḍali-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-ninth house, one share.

311. To Śemboṇ, a girl of the Tirumâgûlam (*temple*) at Ambar, (*who resides in*) the thirtieth house, one share.

312. To [P]orcheyyâl, a girl of the Mallîśvara (*temple*) at Âyirattali, (*who resides in*) the thirty-first house, one share.

313. To [Paṭṭati]ru, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

314. To Venkâḍu, a girl of Tiruviḍaimarudil, (*who resides in*) the thirty-third house, one share.

315. To Muru[n]gai, a girl of the Nigalaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the thirty-fourth house, one share.

316. To Or[riyûr], a girl of Âyirattali, (*who resides in*) the thirty-fifth house, one share.

317. To [Âḍal]-Aragi, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

318. To Ku[mâra]ḍi, a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

319. To Nan[g]â[li], a girl of Tiruvêdiguḍi, (*who resides in*) the thirty-eighth house, one share.

<sup>1</sup> On Paṭṭali see p. 279, note 1. The prefix *śi* is one of the Tamil forms of the Sanskrit *śri*; compare Śikaṇḍi, Śidêvi, Śikurugûr in this inscription, and Śiyârûr in No. 65, paragraph 21.

320. To [Ti]ribu[vanamâd]êvi, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the thirty-ninth house, one share.

321. To Irâmi, a girl of [Â]rru[ttali], (*who resides in*) the fortieth house, one share.

322. To Śīruḍaik[ka]ṛal,<sup>1</sup> a girl of the [Ni]raimadi-Îśvara (*temple*), (*who resides in*) the forty-first house, one share.

323. To Ma[r]ai[kkâ]ḍu, a girl of Tiruchchôrrutturai, (*who resides in*) the forty-second house, one share.

324. To Umai, a girl of Tirukkolambûdûr, (*who resides in*) the forty-third house, one share.

325. To Ilavam, a girl of the Tiruvamaliśvara (*temple*) at Nannilam, (*who resides in*) the forty-fourth house, one share.

326. To [Orriyû]r, a girl of the Tirumêrrali (*temple*) in the same village, (*who resides in*) the forty-fifth house, one share.

327. To Śôṛamâdê[vi], a girl of the Tiruvamaliśvara (*temple*), (*who resides in*) the forty-sixth house, one share.

328. To Âḍavallâl, a girl of [Âyirat]ta[li], (*a quarter*) of [Niyamam], (*who resides in*) the forty-seventh house, one share.

329. To Na[m]bi[yamai], a girl of the [Śan]diramalli-Îśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.

330. To [Amu]dam, a girl of the [Arai]e[ru]m[ân]ta[li] (*temple*) at Paṛaiyâru, (*who resides in*) the forty-ninth house, one share.

331. To Śīdêvi, a girl of the Mudu[bagavartali] (*temple*) at [Ambar], (*who resides in*) the fiftieth house, one share.

332. To Piṭṭi, a girl of the Tentali (*temple*) at Paṛaiyâru, (*who resides in*) the fifty-first house, one share.

333. To I[râmi], a girl of the Vaḍatali (*temple*) in the same village, (*who resides in*) the fifty-second house, one share.

334. To [Śi]ṅgaḍi, a girl of the same temple, (*who resides in*) the fifty-third house, one share.

335. To Śīlaśûlâmaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.

336. To Kôyil, a girl of the Śaṅgiśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.

337. To [Ma]laiya[mân], a girl of the Mullûrnakkantali (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

338. To Aiyâru, a girl of [Avanin]ârâyanapuram, (*who resides in*) the fifty-seventh house, one share.

339. To Nakkam, a girl of Tiru[n]ettânam, (*who resides in*) the fifty-eighth house, one share.

340. To [Pe]rra[mai], a girl of Tiruttenṅûr, (*who resides in*) the fifty-ninth house, one share.

341. To [Paṛippili], a girl of the Tiruvamaliśvara (*temple*) at Nannilam, (*who resides in*) the sixtieth house, one share.

342. To [Pa]ṭṭâli, a girl of the Ulagiśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixty-first house, one share.

<sup>1</sup> See page 256, note 9.

343. To Maṇ[ra]muḍaiyâl,<sup>1</sup> a girl of the Eriyûrnâṭṭuttali (*temple*) at Tañjâvûr, (*who resides in*) the sixty-second house, one share.

344. To Ku[p]pai, a girl of Vê[lûr], (*who resides in*) the sixty-third house, one share.

345. To Âdi[t]ti, a girl of the Pagaividai-Îśvara (*temple*) at Paṇuvûr, (*who resides in*) the sixty-fourth house, one share.

346. To Nakkam, a girl of the Arikulakêśari-Îśvara (*temple*) at Niyamam, (*who resides in*) the sixty-fifth house, one share.

347. To [Vi]llava[ṇmâdêvi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the sixty-sixth house, one share.

348. To Eḍuttapâdam, a girl of the Mudubagavartali (*temple*) at Ambar, (*who resides in*) the sixty-seventh house, one share.

349. To Pûmi (*i.e.*, Bhûmi), a girl of the [Nandî]śvara (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.

350. To Tiruvaḍigal, a girl of Tiruvaiyâru, (*who resides in*) the sixty-ninth house, one share.

351. To Tûdu[vi], a girl of the [Brahma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the seventieth house, one share.

352. To Maṇalaichchilambu, a girl of [Kaṇ]j[âra]nagaram, (*who resides in*) the seventy-first house, one share.

353. To [Pe]r[ratiru], a girl of Avaniyamada[ṇpapu]ram, (*a quarter*) of Paṇuvûr, (*who resides in*) the seventy-second house, one share.

354. To [Puga]lôgamâṇikkam, a girl of the Lôkamahâdêvi-Îśvara (*temple*), (*who resides in*) the seventy-third house, one share.

355. To Sundari, a girl of the Śrîpûdi-Viṇṇagar (*temple*) at Pâmbuṇi, (*who resides in*) the seventy-fourth house, one share.

356. To Mâdêvi, a girl of the [Tirukkârôṇam] (*temple*) at Nâgapaṭṭanam, (*who resides in*) the seventy-fifth house, one share.

357. To Ponṇambalam, a girl of Kilḷigudî, (*who resides in*) the seventy-sixth house, one share.

358. To . . . , a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-seventh house, one share.

359. To Vêmbi, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventy-eighth house, one share.

360. To [Pugalô]gamâṇikkam, a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-ninth house, one share.

361. To K[âr]aik[kâ]l,<sup>2</sup> a girl of the same village, (*who resides in*) the eightieth house, one share.

362. To Vîra-Ŝôṛi, a girl of the Arikulakêśari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-first house, one share.

<sup>1</sup> Maṇram is the same as maṇru, 'a hall,' which is again synonymous with Kanakasabhâ, 'the Golden Hall' in the temple at Chidambaram, and after which Śiva is called Maṇr-uḷ-âḍi, 'the dancer in the (Golden) Hall.'

<sup>2</sup> This woman appears to be called after Kâraikkâl (Karikal), the French settlement in the Tanjore district. Kâraikkâl-Ammaiyâr is the name of one of the Tirutṭonḍar; compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for November 1893.

363. To Mât[tâ]l, a girl of [K]âvirippâmbaṭṭanam, (*who resides in*) the eighty-second house, one share.

364. To [Śandiraś]êga[ri],<sup>1</sup> a girl of the Arikulakêšari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-third house, one share.

365. To Pâmi, a girl of Â[yirattali], (*a quarter*) of the same village, (*who resides in*) the eighty-fourth house, one share.

366. To [Sun]da[ri], a girl of Killigudi, (*who resides in*) the eighty-fifth house, one share.

367. To Aiyâru, a girl of Miraiyil, (*who resides in*) the eighty-sixth house, one share.

368. To Aiyâru, a girl of the Na[nḍi]śvara (*temple*) at Kaḍambûr, (*who resides in*) the eighty-seventh house, one share.

369. To [Arumo]ri, a girl of [Tiru]vai[yâru], (*who resides in*) the eighty-eighth house, one share.

370. To Śaṇḍai, a girl of the Kômâkka[mbhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.

371. To Nallûr, a girl of the [Brahma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the ninetieth house, one share.

372. To Parânderumân, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.

373. To [Kaṇa]vadi, a girl of Tiruppaṇam, (*who resides in*) the ninety-second house, one share.

374. To Kuḍitângi, a girl of the Tirup[pâ]dâ[li]-Îśvara (*temple*) at [Pâmbuṇi], (*who resides in*) the ninety-third house, one share.

375. To Śôra[dêvi], a girl of Tirukkolambûdûr, (*who resides in*) the ninety-fourth house, one share.

376. To Tû[n]gâṇai, a girl of the Ittâchechi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.

377. To Perramai, a girl of the Bra[hma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the ninety-sixth house, one share.

378. To . . . . ., a girl of . . . . ., (*who resides in*) [the first house of] . . . . ., one share.

379. To Nittasundari, a girl of the same village, (*who resides in*) the second house, one share.

380. To [Paṭ]t[âli], a girl of [Tirunettâ]ṇam, (*who resides in*) the third house, one share.

381. To Kârôṇam, a girl of [Arapuram], (*who resides in*) the fourth house, one share.

382. To [A]ttana[p]pon, a girl of Âyirattali, (*who resides in*) the fifth house, one share.

383. To [Maralai]chehilambu, a girl of the [Avanik]ê[sari-Î]śvara (*temple*) at Andali, (*who resides in*) the sixth house, one share.

384. To [Tigaimâni]kkam, a girl of the same temple in the same village, (*who resides in*) the seventh house, one share.

385. To Kulamâ[ṇi]kkam, a girl of the same temple, (*who resides in*) the eighth house, one share.

<sup>1</sup> This name is derived from Chandrasêkhara, an epithet of Śiva.

386. To [Tâ]yam, a girl of Miraiyil, (*who resides in*) the ninth house, one share.

387. To Araṅgam, a girl of the same village, (*who resides in*) the tenth house, one share.

388. To [Śe]yya[vā]y[maṇi], a girl of Puraiyāchchêri, (*who resides in*) the eleventh house, one share.

389. To Ponmalai, a girl of the [Mah]âdêvi-Îśvara (*temple*), (*who resides in*) the twelfth house, one share.

390. To Ponṇambalam, a girl of Tiruvêdiguḍi, (*who resides in*) the thirteenth house, one share.

391. To Nambāṇḍi, a girl of Talaivyālaṅgāḍu, (*who resides in*) the fourteenth house, one share.

392. To Maṇḍai, a girl of [Ta]ṅgattārtali, (*who resides in*) the fifteenth house, one share.

393. To [Nī]lam, a girl of Maṇṇinagaram, (*who resides in*) the sixteenth house, one share.

394. To [Pa]ṭ[ṭāli], a girl of [Va]yalûr, (*who resides in*) the seventeenth house, one share.

395. To [Śu]ṇa[n]gai, a girl of the same village, (*who resides in*) the eighteenth house, one share.

396. To Umai, a girl of the same village, (*who resides in*) the nineteenth house, one share.

397. To Porkêśi, a girl of the Avanikê[sari-Îśvara] (*temple*) at Paṇuvûr, (*who resides in*) the twentieth house, one share.

398. To Vâ[ṇa]vaṇ[m]âdê[vi], a girl of the Pagaividai-Îśvara (*temple*) in the same village, (*who resides in*) the twenty-first house, one share.

399. To [Ariyâl], a girl of the same village, (*who resides in*) the twenty-second house, one share.

400. To Ari[ñ]ji, a girl of [Pa]ndaṇanallûr, (*who resides in*) the twenty-third house, one share.

401. To Pû[vaṇ]am, a girl of Tiruvaivyâru, (*who resides in*) the twenty-fourth house, one share.

402. To [Pañ]cha[vaṇ]mâdêvi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-fifth house, one share.

403. For one dancing-master who directs the dancing, to Araiyaṇ Su[n]dara-Śôṇa, *alias* Mummaḍi-Śôṇa-[Ni]rttamârâyaṇ,<sup>1</sup> two shares.

404. For another, to Kumaraṇ [Vaḍa]vâyil, *alias* Mummaḍi-Śôṇa-[Nirtta]ppê[raiyaṇ], two shares.

405. For another, to [Vi]kki [Pa]ṭṭālagan, two shares.

406. For another, to [A]rai[yaṇ] Abhimânatongaṇ,<sup>2</sup> *alias* Aru[m]o[ri-Nirtta]ppê[raiyaṇ], two shares.

407. For another, to Mallan Iraṭṭai[y]aṇ and to [Śit]ti[r]aṇ Kêśuvaṇ (*i.e.*, Kêśava), two shares.

408. For another, to Araiyaṇ Maṇaṇjêri, *alias* Vagaiyili-[Nirttappê]r[aiyaṇ], two shares.

<sup>1</sup> *I.e.*, "the great king of the dancers of Mummaḍi-Chôla."

<sup>2</sup> Compare the similar name Vikkiramatoṅgi in paragraph 95.



409. For one . . . . ., to [Kurâ]van<sup>1</sup> Vîra-Śôṛaṇ, *alias* Pañchavanmâdê [vi-N]âda[ga]ma[yy]aṇ, one and a half share.
410. For another, to Mar[aikkâtṭu-Kaṇavadi], *alias* Ti[ruve]lḷarai-Śâkkai,<sup>2</sup> one and a half share.
411. For another, to Orriyûṛaṇ Śin[gaṇ] (*i.e.*, Simha), one and a half share.
412. For another, to Orriyûṛaṇ [I]ḷaṇ[gâvaṇ], one and a half share.
413. For one . . . . ., to Araiyaṇ Râ[jâ]śrayaṇ, *alias* Nitta[vinôda-V]âdyamârâyaṇ,<sup>3</sup> two shares.
414. For another, to Araiyaṇ Ni[nra-Nârâ]ya[ṇ]aṇ, two shares.
415. For three singers, to Mu[nḍa]dâ[ri] A[nukkaṇ], four and a half shares.
416. For two others, to Âchchaṇ Kirttibhâsha[n]aṇ, *alias* Ariñji[g]ai Kâ[ma-ra]ppêraiyaṇ,<sup>4</sup> three shares.
417. For one pipe (*vaṅgiyam*), to [Taṇ]jai Ka[ṇava]di, who has joined (*his new appointment*) from the Niga[ri]li-Śôṛa-Terinda-[U]ḍanilai-Kudiraichchê[va]-gar,<sup>5</sup> one and a half share.
418. For another, to Śe[ru-Va]t[tavi]raiyaṇ,<sup>6</sup> (*who belongs*) to the Śirudanattu Vaḍuga-Kâ[lav]ar,<sup>7</sup> one and a half share.
419. For another, to Râjê[nḍra]da[sa]raiyaṇ, one and a half share.
420. For one . . . . ., to Kû[ttan]Bahu] . . . Viḍaṅgaṇ, two shares.
421. For another, to Araiyaṇ Vâdyamârâyaṇ, two shares.
422. For another, to Brahmakuṭṭaṇ [Ka]ṇavadi, *alias* Irumaḍi-Śôṛa-Vâdyamârâyaṇ, two shares.
423. For another, to Pôga[yaṇ Pôriyil]aṇ, *alias* Mummaḍi-Śôṛa-Vâdyamârâyaṇ, two shares.
424. For one person who beats the small drum (*uḍukkai*), to Vîra-Śôṛaṇ Viḍaṅgaṇ, *alias* Râjarâja-Śrî[hast]aṇ, one and a half share.
425. For another, to Kû[ttan] Â]dittan, *alias* Râjarâja-Sahasra[b]âhu, one and a half share.
426. For two persons who play the lute (*vîṇai*), to [Subra]hmanyāṇ Kûttan, *alias* Śe[mbiyaṇ]-Vi[ṇai]-Â[di]ttan, three and a half shares.

<sup>1</sup> *Kurâṇ* is the same as *kuravaṇ*; see p. 251, note 3.

<sup>2</sup> According to the Tamil dictionaries, *śâkkai* means 'a prognosticator, fortune-teller.' It occurs again as the second member of the surnames of two tailors in paragraphs 506 and 508.—Tiruvellārai belongs to the Trichinopoly tālluqa. Its Vishnu temple, which is referred to in the *Nāḷāyiraprabandham*, is now called Puṇḍarikāksha-Perumāl. The Tamil equivalent of this name, Śendāmaraiḱkaṇṇa-Nāyaṇār, occurs in a modern inscription of the second *prākāra*. Underneath the temple is a rock-cut cave with a number of obliterated archaic pillar-inscriptions, two of which are dated in the reign of Kô-Parakēsarivarman, while a third opens with திருமகன் பொல and must, accordingly, belong to the great Râjarâja. The "old Śiva temple, highly sculptured, having an unfinished gôpura," to which Mr. Sowell refers in his *Lists of Antiquities*, Vol. I, p. 268, is not at Tiruvellārai, but must be identical with the Nilivanēśvara temple in the neighbouring village of Tiruppaṅgīlī. This village is called Tiruppaṇṇīlī in the *Periyapurāṇam*, and its temple is referred to as Tiruppaṇṇīlī-Mahādēva in paragraph 5 of the Tanjāvûr inscription No. 5.

<sup>3</sup> *I.e.*, "the great king of the musicians of Nityavinôda."

<sup>4</sup> *I.e.*, "the great lord of singers."

<sup>5</sup> *I.e.*, "the chosen horsemen of the retinue of Nigarilī-Chôḷa;" compare p. 96, note 6.

<sup>6</sup> This name may stand for Śeru-Vattavaraiaṇ, which would mean '(he who resembles) the king of Vatsa in battle.' Compare Vattavaṇ, 'the king of Vatsa,' in the *Vikīrama-Śôṛaṇ-Uḷā*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

<sup>7</sup> *I.e.*, "the Telugu foot-soldiers of the minor treasure;" compare p. 95, note 2.

427. If he should die, Araiyan [Sa]dâsivan, the son of his [paternal uncle], who has married his daughter, shall receive the allowance.
428. For three persons who sing in Sanskrit (*Âriyam*), to Araiyan Ambalanâdan, *alias* [Ś]em[biyan]-Vâdyamârâyan, four and a half shares.
429. For one person who sings in Tamir, to [Paṭṭ]âlaga[ṇ Kâ]marappêraian, one and a half share.
430. For another, to [A]mu[dan K]â[li], one and a half share.
431. For another, to [V]ânarâsi Kûttan, one and a half share.
432. For another, to [Ariy]an Śûrri, one and a half share.
433. For one big drum (*kottî-mattaḷam*), to Gândharvadâsan, one share.
434. For another, to Gândharva[tu]r[ai]-Kavâli, one share.
435. For blowing one . . . . conch (*m[u]ṭṭirai-saṅgu*), to Ta[yi]lan (*i.e.*, Taila) [Vi]kkiyanṇan, one share.
436. For another, to Śûrri Nâdan, (*who belongs*) to the Mummaḍi-Śôṛa-Terinda-Â[naip]pâgar,<sup>1</sup> one share.
437. For another, to [P]orkâ[li] Tonḍayan, a drummer<sup>2</sup> of the Eriyûrnâtṭuttali (*temple*) at Tañjâvûr, one share.
438. To [Aiyâraṇ A]ndari, (*one of*) the *Pakkavâdyar* (?), (*who belongs*) to the Aṛagi[ya]-Śôṛa-Terinda-Valaṅgai-Vêlaikkâṛar,<sup>3</sup> three quarters of a share.
439. To Śatti Ârûr, (*one of*) the same, (*who belongs*) to the Kshatriyaśikhâmaṇi-Terinda-Valaṅgai-Vêlaikkâṛar, three quarters of a share.
440. To Pâda-Śivan Âchchan Pichchan, (*one of*) the same, of Karugâ[vâ]r<sup>4</sup> in [Âvû]r-kûrram, (*a subdivision*) of Nittavinḍa-valanâḍu, three quarters of a share.
441. To Śatti [P]o[ṇ]ṇan, (*one of*) the same, (*who belongs*) to the Śatrubhujam-[ga]-Terinda-Valaṅgai-Vêlaikkâṛar, three quarters of a share.
442. To Kâman Aiyâraṇ, (*one of*) the same, (*who belongs*) to the Vîra-Śôṛa-Aṇukkar, three quarters of a share.
443. Eṛubattaivan, (*one*) of the musicians (*Gândharvar*), shall receive three quarters of a share.
444. To [Pa]ṭṭâlagan Ambalam, (*who belongs*) to the Râjakaṇṭhîrava-Terinda-Valaṅgai-Vêlaikkâṛar,<sup>5</sup> three quarters of a share.
445. To Kup[p]ai Tirumaṇaṅjêri, (*one*) of the musicians, three quarters of a share.
446. To Aiyâraṇ [Kaṇḍa]râchchan, a drummer of the Brahmakuṭṭam (*temple*) at Tañjâvûr, three quarters of a share.
447. To Varaguṇan Śîrâḷan,<sup>6</sup> (*who belongs*) to the Râjarâja-Terinda-Valaṅgai-Vêlai[k]kâṛar, three quarters of a share.

<sup>1</sup> *I.e.*, "the chosen elephant-riders of Mummaḍi-Chôla."

<sup>2</sup> *Uvaichchan* is the same as *Uvachchan*. The *Uvachhar* or *Ūchchar* are, according to Winslow, a caste of drummers at temples. They are probably meant in Vol. I, p. 82, where *Uvachcha-rari* might be translated by 'the tax for the drummers.' On p. 108 of Vol. I, it is doubtful if the drummers or the Muḥammadans are meant.

<sup>3</sup> *I.e.*, "the chosen servants of the right hand of Aṛagiya-Chôla;" compare p. 92, note 7, and p. 98, note 3.

<sup>4</sup> This place is mentioned in the *Periyapurāṇam* and is probably identical with Tirukkarakkâvûr in the Kumḥakôṇam tālluqa; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 275.

<sup>5</sup> *Kaṇḍiyava* or *kaṇḍiyava* (paragraph 464) appears to be a Tamil corruption of *kaṇṭhîrava*.

<sup>6</sup> Varaguṇa was the name of a Pāṇḍya king; *Ind. Ant.*, Vol. XXII, p. 62 f. On Śîrâḷan see above, p. 251, note 2.

448. To Kīrtti Nādan, (*who belongs*) to the [Par]â[n]ta[ka]-Ko[n]gavâl,<sup>1</sup> three quarters of a share.

449. If he should die, his younger brother Kīrtti Kīlāitāngi shall receive the allowance.

450. To Nārren[m]an Śūrri, (*who belongs*) to the Aridurgalaṅghana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

451. If he should die, his younger brother Nārre[n]man] . . . . . shall receive the allowance.

452. To Maṅga[lav]an Māni, (*who belongs*) to the Mā[r]ttavikramābharāṇa-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

453. To Ta[n]ḍan Kamban, (*who belongs*) to the same troop (*paḍai*), three quarters of a share.

454. To Ârâr Dēvan, (*who belongs*) to the same troop, three quarters of a share. <sup>s new</sup>

455. To Kan[di] Kâ[li], (*who belongs*) to the Mummadi-Śōṇa-Terinda, nē[va]-a-Pari-  
[k]kār,<sup>2</sup> three quarters of a share.

456. To Aḍi[ga]l Śētti, (*who belongs*) to the Ra[n]amukha]bhīma-rudanattuTerinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

457. To [Ka]lari Âchchan, a drummer of Kānargal-Munniyâr in Â[vū]r-kūram, (*a subdivision*) of Nittaviṇḍa-vaṇaṇḍu, three quarters of a share. <sup>are.</sup>

458. To Parāntakan Vīman (*i.e.*, Bhīma), a Vīra-Śōṇa-Aṇukkan of the Tanjai-māmanikkōyil (*temple*) at Tanjāvūr, three quarters of a share. <sup>Śōṇa-Vā</sup>

459. To [Su]ndaran Kālakālan, a Vīra-Śōṇa-Aṇukkan of the Jayabhīma-tāli (*temple*) in the same city, three quarters of a share. <sup>Śōṇa-Vādy</sup>

460. To [Pi]śa[ṅ]an Śirālan, a Vīra-Śōṇa-Aṇukkan of the same temple, three quarters of a share. <sup>Vīra-Śōṇan</sup>

461. To Dēvan Śēngu[la]van, a Vīra-Śōṇa-Aṇukkan of the same temple, three quarters of a share.

462. To Irāman Kamban, (*who belongs*) to the Vikramābharāṇa-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

463. To Âchchan Â[ḍa]va[l]lān, (*who belongs*) to the [Ilai]ya-Rājarāja-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

464. To Uttaman Kāttan, (*who belongs*) to the Rājakan[hī]rava-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

465. For one person who proclaims the sacred commands (*of the god*),<sup>3</sup> to Kumaran Jayamānan, *alias* Mummadi-Śōṇa-Kaḍigaimârāyan,<sup>4</sup> one share.

466. For another, to Kumaran A[rumo]ri, *alias* Rājarāja-Kaḍigaimârāyan, one share.

467. For another, to Rājak[ēsu]ri Kōḍaṇḍarāman, *alias* Jayankōṇḍa-Śōṇa-Kaḍigaimârāyan,<sup>6</sup> one share.

468. For another, to Âchchan Ma[di]gi[rav]an, *alias* Aṇa[giya]-Śōṇa-Kaḍigaimârāyan, one share.

<sup>1</sup> *I.e.*, "the Koṅga (or Koṅgu) soldiers of Parāntaka."

<sup>2</sup> *I.e.*, "the chosen horsemen of Mummadi-Chōla."

<sup>3</sup> The expression *tiru-vāy-kēvi* occurs also in line 31 f. of the text of No. 25.

<sup>4</sup> Compare p. 125, note 2.

This person is the donor of the inscription No. 25.

469. For another, to Mōgili[y]aṇ Sōmaṇ Parā[nd]e[rum]āṇ of Vaṅgāram, *alias* [Ti]runârâyana-ehaturvêdimangalam, in Mî-Sēngili-nâḍu, (*a subdivision*) of Pāṇḍyakulâśani-vaḷanâḍu, one share.

470. For superintending the temple women and the female musicians (*Gāndharvi*), to Śāvâr Paraṇ[j]ôḍi,<sup>1</sup> two shares.

471. For the same, to [G]ô[vindaṇ] Sōmanâḍaṇ, two shares.

472. To the accountant (*Kanakku*) [Tanni]ch[eh]ai Śaduravi[daṇ]gaṇ, a native of Śem[ba]ṅgu[d]ai in [Vîra]-Sôra-vaḷanâḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanâḍu, two shares.

473. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

474. To Mâ[d]ê[vaṇ] Śi[va]lô[ka]su[n]daraṇ, a native of Kaḍai[k]ku[dai] in Mî-Sēngili-nâḍu, (*a subdivision*) of Pāṇḍyakulâśani-vaḷanâḍu, two shares.

475. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

476. To Na[k]kaṇ Perumâṇ, a native of Kīrkkuḍai in Tiruvârûr-kûṛram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, two shares.

477. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

478. To Aiyâraṇ Porchuvanaṇ, a native of Māṅguḍai in Nallûr-nâḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanâḍu, two shares.

479. To two persons who write the accounts under him, one and half share, *viz.*, three quarters of a share each.

480. To eleven men engaged in drumming, who are headed by (?) Ai[y]aṇ Po[y]yili of Nallûr, *alias* Pañehavaṇmahâdêvi-chaturvêdimangalam, in Nallûr-nâḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanâḍu, five and a half shares, *viz.*, half a share each.

481. To eleven men (*engaged in*) the same, (*who belong*) to the Śagaḍaikottigal,<sup>2</sup> and who are headed by [T]âmôdiraṇ (*i.e.*, Dâmôdara) Śeṭṭi, five and a half shares, *viz.*, half a share each.

482. To eleven men engaged in the same, (*who belong*) to the Śagaḍaikottigal, and who are headed by . . . . A[ra]ṅgam, five and a half shares, *viz.*, half a share each.

483. To eleven men engaged in the same, (*who belong*) to the Śagaḍaikottigal, and who are headed by Śât[t]aṇ Ambalam, five and a half shares, *viz.*, half a share each.

484. To eleven men engaged in the same, (*who belong*) to the Śagaḍaikottigal, and who are headed by Śatti I[raṇak]ôḷaṇ, five and a half shares, *viz.*, half a share each.

485. To eleven men engaged in the same, who shall (*eventually*) take the place (*of the former*),<sup>3</sup> and who are headed by Araiyaṇ Udai[yam]âttâ[ṇ]daṇ (*i.e.*, Udayamârtāṇḍa), five and a half shares, *viz.*, half a share each. These men shall receive the allowance . . . . . Having thus received the allowance, they shall do the work.

<sup>1</sup> This person is probably called after the Śaiva devotee Śiruttoṇḍa-Nāyaṇâr, whose original name, according to the *Periyapurāṇam*, was Paraṇjôiyâr. In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that both Śiruttoṇḍa-Nāyaṇâr,—who, on account of his king, “reduced to dust the old city of Vâdâvi,”—and Tiruṇâṇasambandar were contemporaries of the Pallava king Narasiṅha-varman I., the destroyer of Vâ:âpi. This synchronism is of great importance for the history of Tamil literature.

<sup>2</sup> *I.e.*, “the beaters of the large drum.”

<sup>3</sup> Literally, ‘who will change drumsticks (with the former).’

486. For one man belonging to the persons who hold the sacred parasol (*tiruppallittongal*), one share, and for ten (*other*) men, eight twentieths of a share each; altogether, to [U]daiy[ā]n Tiruviśālūr, *alias* Mummādi-Śōra-Toṅgarpēraiyan,<sup>1</sup> and to Kuppā[di] Vanni, *alias* Kshatriyaśikhāmaṇi-Toṅgarpēraiyan, five shares.

487. For one man belonging to the lamp-lighters, one share, and for seven (*other*) men, three and a half shares, *viz.*, half a share each; altogether, to Pu[va]ni[ś]ēgaran (*i.e.*, Bhuvanaśekhara) Kar[pa]gam, *alias* Pañchavan-Pēraiyan, four and a half shares.

488. For four men who sprinkle water, half a share each; altogether, to the above-mentioned person, two shares.

489. For two *Śannḍiyāl* (?), three quarters of a share each; altogether, to the above-mentioned person, one and a half share.

490. For one man belonging to the potters (*Kuśavar*) of the sacred kitchen (*tiru-maḍaipalli*), one share, and for ten (*other*) men, half a share each; altogether, to the potters of the high street of Śūraśikhāmaṇi, six shares.

491. For two washermen,<sup>2</sup> one share each; altogether, to the washermen<sup>3</sup> of the same street, two shares.

492. For one person who performs the duty of accountant (*Kāvidi*), to Araiyan Ma[na]lilin[ga]n,<sup>4</sup> *alias* Śembiyan-Peruṅgāvidi, half a share.

493. For another, to Âchchan Tiruñēṅgaḍam, *alias* Râjarâja-Peruṅgāvidi, half a share.

494. For two persons who perform the duty of barbers, to [Ś]eya[da]raṇ (*i.e.*, Jayadhara) Nettāṇaṇ, *alias* Râjarâja-Peru[n]āviśan,<sup>5</sup> one share.

495. For one astrologer<sup>6</sup> and two subordinates, to Tunaiyan [Â]dittan, *alias* Śembiyan-[K]orrapparuṅgaṇi, two shares.

496. For another and two subordinates, to Parântakar[Ī]andyakulâśani, *alias* Râjarâja-Gaṇi[t]âdhirâ[ja]n, two shares.

497. For two persons who perform the duty of . . . , to Araiyan Pavaru[t]tir[ā]ṇ (*i.e.*, Bhavarudra), *alias* Pañchavan-Manḡa[lap]pēraiyan,<sup>7</sup> three shares.

498. To the barber (*Ambaṭṭan*) Kōṇ Śaḍa[n]gavi (*i.e.*, Shadāṅgavid), *alias* Râjarâja-Prayô[ga]daraiyan, one share.

499. For one tailor (*Tayyān*), to Dēvan Kavâli, *alias* Vîra-Śōra-Perundayyān, one share.

500. For another, to Śippan Maṇapâḍi, *alias* Kêraḷântaka-Perundayyān,<sup>8</sup> one share.

501. To the jewel-stitcher<sup>9</sup> Âchchan Karundi[t]tai, one and a half share.

<sup>1</sup> *I.e.*, "the great lord of the parasol (bearers) of Mummādi-Chōla."

<sup>2</sup> வண்ணத்தாரர் is the same as வண்ணஞர்.

<sup>3</sup> ஈரங்கொள்ளி is the same as ஈரங்கொல்லி, 'a destroyer of moisture,' *i.e.*, 'a washerman.'

<sup>4</sup> The name of this person probably refers to the *liṅga* of sand (*maṇal*), which the Śaiva devotee Chaṇḍésvara-Nāyaṇār is reported to have worshipped; compare page 134.

<sup>5</sup> *I.e.*, "the great barber of Râjarâja."

<sup>6</sup> This meaning of *tiru* does not occur in the dictionaries, but may be derived from the official designations of the two incumbents of paragraphs 495 and 496, who are called *Gaṇin*, 'calculator,' and *Gaṇitâdhirâja*, 'sovereign of calculation.'

<sup>7</sup> *I.e.*, "the great lord of the barbers of the Pāṇḍya king."

<sup>8</sup> *Perundayyān* is corrected by the engraver from *Perundumman*; *tayyān* is synonymous with *tayyān*, 'a tailor.'

<sup>9</sup> This is evidently the person who had to stitch the ornaments of the idols. Pearls which were sewn on, are referred to in No. 3, paragraph 30; 7, 11; 8, 3, 6, 7; 51, 18.

502. For one brazier (*Kannāṇ*), to Iḍaikkarai[gāri], *alias* Kshatṛiyaśikhāmaṇi-Peruṇ[ga]ṇṇāṇ, one share.

503. For one master carpenter (*Tachch-āchārya*), one and a half share, and for two (*other*) men, one and a half share; altogether, to Vīra-Śōṇ Kuñjaramallaṇ, *alias* Râjarâja-Perundachchan, three shares.

504. For one carpenter, to Gu[ṇa]vaṇ Madurānta[kan], *alias* Nittaviṇōda-Perundachchan, three quarters of a share.

505. For another, to I[la]tti Śadaiyaṇ, *alias* [Kan]ḍarāditta-Perundachchan, three quarters of a share.

506. To the tailor (*Pā[ṇa]*) Uttamaṇ Śūrri, *alias* A[ri]kulakêsarī-[Śâ]k[k]ai, one and a half share.

507. To another, Aiyāraṇ Ariṇji, one and a half share.

508. To another, A[ba]râyidaṇ (*i.e.*, Aparâjita) [Va]ḍavâyil, *alias* Palla[vaṇ]-Śâkkai, one and a half share.

509. To another, Va[ḍuvûr A]riṇji, one and a half share.

510. For a person who performs the duty of superintending goldsmith (*Kanḱāni-taṭ-tāṇ*) by selecting one man and letting him do the work,—to Kûttan [Kañavadi], *alias* Kshatriyaśikhāmaṇi-Perundatṭāṇ, the superintending goldsmith of the minor treasure<sup>1</sup> of the lord Śrī-Râja[râjad]êva, one share.

#### NO. 67. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription is dated in the 6th year of the reign of Kô-Parakêsarivarman, *alias* Râjêndradêva; and opens with a short poetical account of the deeds of this king, from which we learn that he invaded Irattapâḍi, *i.e.*, the Western Châlukya empire, and that he defeated Âhavamalla at Koppam on the bank of the "great river." As I have stated in the introductory remarks of the Tañjâvûr inscription of Kulôttuṅga (*ante*, page 232), the battle of Koppam or Koppai is referred to in the *Kalīṅgallu-Parāṇi* (viii. 27),<sup>2</sup> and "Koppam on the bank of the great river" appears to be identical with Koppa on the Tuṅgâ river in the Maisûr State. I have further suggested that the Râjêndradêva of the subjoined inscription is identical with the father-in-law of Kulôttuṅga I., and Âhavamalla with the Western Châlukya king Sômêśvara I. The last identification is supported by two unpublished inscriptions of the 4th year of the reign of Râjêndradêva in the Râjagôpâla-Perumâl temple at Manimaṅgalam<sup>3</sup> and in the Bilvanâthêśvara temple at Tiruvallam,<sup>4</sup> where Âhavamalla is expressly called a Chalukya (Śaḷukki). I defer the publication of the long and difficult historical introduction of the Manimaṅgalam and Tiruvallam inscriptions for another opportunity, but subjoin, for comparison, the introductions of seven other inscriptions of Râjêndradêva, which resemble the introduction of his Tañjâvûr inscription. Three of these inscriptions (*A*, *B* and *C*) state that, after the conquest of Irattapâḍi, Râjêndradêva set up a pillar of victory (*jaya-stambha*) at Kollâpuram, *i.e.*, Kôlhâpur. Another of the same seven inscriptions (*G*) gives the name of the king not as Râjêndradêva, but as Râjêndra-Chôḷadêva, a point which deserves special attention, because those who are not accustomed to distinguish between the numerous Chôḷas, Châlukyas and Gâṅgas who bore identical or similar

<sup>1</sup> Compare page 298, note 7.

<sup>2</sup> The battle of Koppam is also mentioned in the *Vikīrama-Śōṇ-Ulā*; *Ind. Ant.*, Vol. XXII, p. 142.

<sup>3</sup> No. 3 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 14.

<sup>4</sup> No. 190 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 30.

names, might commit the mistake of identifying Rājendra-Chôladêva, *alias* Rājendradêva, with his predecessor Rājendra-Chôla, who was the son of the great Rājārāja. The dates of the seven subjoined inscriptions are the 3rd (A and B), 5th (C and D) and 9th (E, F and G) years of the reign of Kô-Parakêsarivarman, *alias* Rājendradêva.

*A.—On the east wall of the Kôlâramma temple at Kôlâr.<sup>1</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] இரட்டபாடி எழரை இலக்கமுங்கொண்டு கொல்லாபு[ர]த்து ஜய-  
ஸ்ரீஹநாட்டி பெராற்றங்கரை  
[2.] கொப்ப[த்]து ஆஹ[வ]மல்லனை அஞ்சுவித்தவன் ஆனையுங்குதிரையும் பெண்டிர்  
பண்டாரமுங்கைக்கொண்டு விஜயஅபி-  
[3.] ஷேகம் பண்ணி வீ[ர]சிங்காசனத்து வீற்றிருநூருளிக கொப்பரகேசரிவநூரான உ-  
டை[ய]ார் ஸ்ரீராமஜெகந்நெவர்க்கு யாண்டு முன்றாவது.<sup>2</sup>

*B.—On the west wall of the Bilvanâthêśvara shrine at Tiruvallam.<sup>3</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திரு மருவிய செங்கொல் [வ]ணன் முன்னொன் செனை பின்-  
நதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-  
[2.] நானையில் [மு]ந்நானை செல்ல முந்நான் தவிர்த்து[க்]கொல்லாபுரத்து ஜயஸ்ரீபகா-  
ட்டி எதிரமர் பெருது எண்டிசை நிகழ பறையது கறங்க  
[3.] ஆங்கது கெட்டு பெராற்றங்கரைக்கொப்புத்து வகைதிர் பொருத ஆஹவமல்லனை-  
ஞ்சி புக்கிட்டொட<sup>4</sup> மற்றவநாரையும் குதிரையும் ஒட்ட[த]த்தொடு பெண்டிர்  
பண்டாரமும் கய்க்கொண்டு விஜேய[ர\*]விஷேகம் பண்ணி <sup>5</sup>விரவலிஹாலாநத்து  
[4.] <sup>6</sup>வீற்றிருநூரு[ள]ிக கொப்பரகேசரிவநூரான உடையா[ர்\*] ஸ்ரீராமஜெகந்நெவற்கு  
யாண்டு ௩ [ஆ]வது.

*C.—On a stone built into the floor of the court-yard of the Mārgasahâjêśvara temple at Virûchîpuram.<sup>7</sup>*

- [1.] [ஸ்ரீ ஸ்ரீ] [||\*] [திருமகள் ம]ரு[விய] செ[ந்]ந[ம்]-  
[2.] [கொல்] வெணன் தன் முன்னொன் செ[னை\*]  
[3.] [பின்]ன[து]வாக மு[ன்]னெ[தி]னொன்று எதிர் பெ[ப]-  
[4.] ருது [எண்]டிசை வ[யி]ற்பறைய[து] கற[ந்]-  
[5.] [க] இரட்டபாடி எழரையிலக்க[மு]ங்கொண்-  
[6.] [டு] கொ[ல்]வா[புர]த்து<sup>8</sup> [ஜய]ஸ்ரீபகம் நாட்டி [பெ][ர\*]-  
[7.] [ந்]றங்கரைக்கொப்பத்து ஆஹவமல்ல[ந்].  
[8.] [ந்]செ[னை]யெல்லாம் ப[ரா]து நிகழப்பக[ம்]  
[9.] [பின்]மாக்கி ஆஹவம[ல்\*]லன் புக்கிட்டொட<sup>9</sup> அவ[ன்]  
[10.] [ஆ]னையுங்குதிரையும் பெ[ண்]டிர் ப[ண்]டா[ர]மும்  
[11.] [வி]ஹமும் அடங்க[து]ந்[ரை]க்கொண்டு வீ[டு]ஜய[ம்\*]-  
[12.] [க]விஷேக[ம்] ப[ண்]ணி விரசிங்காச[ன]ு<sup>10</sup> வீற்றிரு[ந்]த[ம்\*]-  
[13.] [ரு]விய கொப்ப[ர]கேசரிப[ந்]ரான உடையா[ர்] ஸ்ரீரா-  
[14.] <sup>11</sup>[கெ]கந்நெவற்கு யாண்டு ௫ [ஆ]வது.

<sup>1</sup> No. 130 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 19.

<sup>2</sup> Read முன்றாவது.

<sup>3</sup> No. 75 of 1889; Madras G.O., 11th March 1890, No. 189, Public, p. 5.

<sup>4</sup> Read புக்கிட்டொட.

<sup>5</sup> Read வீர.

<sup>6</sup> Read வீற்றி.

<sup>7</sup> Vol. I, No. 127, pp. 134 and 184. The new transcript is based on two fresh impressions of the original and corrected with the help of the other inscriptions of the same king.

<sup>8</sup> The two syllables புர are entered below the line.

<sup>9</sup> This letter (ட) stands below the line.

<sup>10</sup> Read வீரசிங்காசனத்து வீற்றி.

<sup>11</sup> The letter ஜ of ஜெ stands below the line.

*D.—On the wall of the strong-room of the Vêdagiriśvara temple at Tirukkārukkuṇṇam.<sup>1</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகணிலைய செங்கொ[ல்] வெந்தன் முன்னொன் செ[னை]
- [2.] பின்னதாக்கி இரட்டபாடி எழாரையிலக்கமுங்கொண்டு பெராற்றங்கரை
- [3.] கொப்பத்து பூவமர் செய்த ஆஹவமல்லனை அஞ்ச[வி]த்தவ-
- [4.] ன் ஆனையுங்குதிரையும்<sup>2</sup> பெண்டிர் பண்டாரமு[ம\*] விஹவ[மு]ம் அ-
- [5.] டங்கலுங்கொண்டு விஜெய[ர\*]விஜெகம் பண்ணி விர-<sup>3</sup>
- [6.] ஸிஹாஸநத்து<sup>4</sup> விற்றிருஞ்ஞானி கொப்பரகெசரிபநூ[ர]ந உ[ன]ட-
- [7.] யார் ஸ்ரீராஜெஞ்ஞெவற்கு யாண்டு அஞ்சாவது.

*E.—On a rock-cut niche to the left of the Varāhasvāmin temple at Māmallapuram.<sup>5</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] இரட்டபாடி எழ[ன]ரையிலக்க[முங்]கொண்டு பெராற்றங்கரைக்கொ-  
ப்பத்[தாஹவம\*]-
- [2.] ல்லனையுஞ்சுவித்தவனையுங்குதிரையுக்கைக்கொண்டு விஜெயஅவிஜெகஞ்செய்து விர-  
ஸ்[ஹாஸந\*]-
- [3.] த்து விற்றிருந்தருளிய கெ[ர]ப்ப[ர]கெசரிபநூரான உடை[யார்] ஸ்ரீராஜெஞ்ஞெவ-  
ர்க்கு யாண்\*]-
- [4.] ட ஒன்பதாவது.

*F.—On the south wall of the Paśupatiśvara shrine at Karuvūr.<sup>6</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகள் மரு[வி]ய செங்கொ[ல்] வெந்தன்றன் [மு]ன்னென்<sup>7</sup>.  
செனை [பி]ன்னதுவாக முன்னெ[திர்] சென்று இ[ர]-
- [2.] ட்டைபாடியெழாரையிலக்கமுங்கொ[ண்]டு எதாமர்<sup>8</sup> பெருது எண்டிசை நக[ம்]  
பறையங்<sup>9</sup> கறங்க[ப்]பெராற்றங்க-
- [3.] னைக்கொப்பத்து வந்தெதிர்த்த ஆஹ[வ]மல்ல[ன்]றன் பெருஞ்செ[னை]யெல்லாம்  
படப்பொருது பா[ர]து நிகழ்ப்பசு-
- [4.] ம் பிணமாக்கி ஆங்கவனஞ்சப்புற்கிட்டொட அவ[னையு](ம)ங்கு[தி\*]ரையும்  
பெண்டு ப[ண்]டாரமும் [ஒ]ட்டகத்தொடு அகப்-
- [5.] [ப][ட\*]ப்பிடித்து திசையது நிகழ விரர்<sup>10</sup> அ[வி]ஜெகம் ப[ண்]ணி<sup>11</sup> விரஸி[0].  
ஹாஸந[த்]து<sup>12</sup> விற்ற[ரு]ந்த[ரு]ளிய[ ] கொப்பரகெ[ச] . . . ரான உ-
- [6.] டையார் ஸ்ரீராஜெகிரதெவற்கு யா[ண்]டு ச வது.

*G.—On the south wall of the Amman shrine in the Paśupatiśvara temple at Karuvūr.<sup>13</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகள் மருவிய செ[ங்]கொல் வெந்தன்றன் . [மு\*]ன்னென்<sup>14</sup>  
செ[னை] பின்னதுவாக முன்னெ[திர்] சென்று இரட்டைபாடி எழாரையிலக்கமுங்  
கொண்டு எதிர் பெ[ர]ார்ப்பெ[ரு\*]து எண்டிசை இகம் புறையங்<sup>15</sup> கறங்கப்-
- [2.] பெராற்றங்கரைக்கொப்பத்து வந்தெதிர்த்த ஆஹவ[மு]ல்லன்றன் பெருஞ்செ[னை]யெல்-  
லாம் ப[ட]ப்பொருது பா[ர]து நிகழ்ப்பசும் பிணமாக்கி ஆங்க[வன்]நஞ்சி[ப்]புத்-  
கிட்டொட அவனையும் குருதை-

<sup>1</sup> No. 173 of 1894 ; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 29.

<sup>2</sup> Above னையும் is engraved the Tamil numeral [ச]௨ in large modern characters. Other inscriptions on the same wall are disfigured by similar mason's marks ; see *Ep. Ind.*, Vol. III, p. 276.

<sup>3</sup> Read வீர.

<sup>4</sup> Read வீற்றி.

<sup>5</sup> No. 54 of 1890 ; Madras G.O., 14th May 1890, No. 355, Public, p. 5. Some letters at the end of each line of this inscription are now covered by the wall of a *mandapa*. These I have copied over from Sir Walter Elliot's transcript in Carr's *Seven Pagodas*, p. 142.

<sup>6</sup> No. 59 of 1890 ; Madras G.O., 10th June 1891, No. 452, Public, p. 7.

<sup>7</sup> Read முன்னென்.

<sup>8</sup> Read எதிரமர்.

<sup>9</sup> Read பறையது.

<sup>10</sup> Read வீரர்.

<sup>11</sup> Read வீர.

<sup>12</sup> Read வீற்றி.

<sup>13</sup> No. 65 of 1890 ; *loc. cit.*

<sup>14</sup> Read முன்னென்.

<sup>15</sup> Read பறையது.



names, might commit the mistake of identifying Rājendra-Chôladêva, *alias* Rājendradêva, with his predecessor Rājendra-Chôla, who was the son of the great Rājārāja. The dates of the seven subjoined inscriptions are the 3rd (*A* and *B*), 5th (*C* and *D*) and 9th (*E*, *F* and *G*) years of the reign of Kô-Parakêsarivarman, *alias* Rājendradêva.

*A.—On the east wall of the Kôlâramma temple at Kôlâr.<sup>1</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] இரட்டபாடி எழரை இலக்கமுங்கொண்டு கொல்லாபு[ர]த்து ஜய-  
வ்ஹலாட்டி பெராற்றங்கரை  
[2.] கொப்ப[த்]து ஆஹ[வ]மல்லனை அஞ்சவித்தவன் ஆனையுங்குதிரையும் பெண்டிர்  
பண்டாரமுங்கைக்கொண்டு விஜயஅபி-  
[3.] ஷெகம் பண்ணி வி[ர]சிங்காசனத்து வீற்றிருநூருளிக கொப்பரகேசரிவந்நார உ-  
டை[ய]யார் ஸ்ரீராமஜெனூடேவர்க்கு யாண்டு முன்றாவது.<sup>2</sup>

*B.—On the west wall of the Bilvanâthêśvara shrine at Tiruvallam.<sup>3</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திரு மருவிய செங்கொல் [வ]னன் முன்னொன் செனை பின்-  
நதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-  
[2.] நானையில் [மு]ந்நானை செல்ல முந்நான் தவிர்த்து[க்] கொல்லாபுரத்து ஜயவ்ஹம்பநா-  
ட்டி எதிரமர் பெருது எண்டிசை நிகழ பறையது கறங்க  
[3.] ஆங்கது கெட்டு பெராற்றங்கரைக்கொப்புத்து வனெதிர் பொருத ஆஹவமல்லரை-  
ஞ்சி புக்கிட்டொட<sup>4</sup> மற்றவநாரையும் குதிரையும் ஒட்ட[ட]தொடு பெண்டிர்  
பண்டாரமும் கய்க்கொண்டு விஜெய[ர\*]விஷெகம் பண்ணி<sup>5</sup> விசலிஹாலநத்து  
[4.]<sup>6</sup> வீற்றிருநூருளிக கொப்பரகேசரிவந்நார உடையா[ர்\*] ஸ்ரீராமஜெனூடேவர்க்கு  
யாண்டு ன [ஆ]வது.

*C.—On a stone built into the floor of the court-yard of the Mārgasahâdyêśvara temple at Virūchhipuram.<sup>7</sup>*

- [1.] [ஸ்ரீ ஸ்ரீ] [||\*] [திருமகள் ம]ரு[விய] செ[||\*]-  
[2.] [கொல்] வெனன் தன் முன்னொன் செ[னை\*]  
[3.] [பி]ன்ன[து]வாக மு[ன்]னெ[தி]ரொன்று எதிர் [பெ]-  
[4.] ருது [எண்]டிசை வ[யி]ற்பறைய[து] கற[ங்]-  
[5.] [க] இரட்டபாடி எழரையிலக்க[மு]ங்கொ[ண்]-  
[6.] [டு] [கொ]ல்[லா]புர[த்]து<sup>8</sup> [ஜய]வ்ஹபம் நாட்டி [பெ][ரா\*]-  
[7.] [ற்]றங்கரைக்[டு]காப்பத்து ஆஹவமல்ல[ற].  
[8.] [ற்]செ[னை]யெல்லாம் ப[ரா]து நிகழ்ப்பச[ம்].  
[9.] [பி]ண[மா]க்கி ஆஹவம[ல்\*]வன் புக்கிட்டொட<sup>9</sup> அவ[ன்]  
[10.] [ஆ]னையுங்குதிரையும் பெ[ண்]டிர் ப[ண்]டா[மு]ம்  
[11.] [வி]வமும் அடங்க[அ]ந்[ன]கக்கொ[ண்]டு வ[டு]ஜய[\*]-  
[12.] [க]விஷெக[ம்] ப[ண்]ணி விசலிங்காச[ன]ு<sup>10</sup> வீற்றிரு[ந்\*]-  
[13.] [ரு]விய கொப்ப[ர]கேசரிவந்நார உடைய[ர்] ஸ்ரீராம-  
[14.]<sup>11</sup> [டு]ஜெனூடேவர்க்கு யா[ண்]டு [ஆ]வது.

<sup>1</sup> No. 130 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 19.

<sup>2</sup> Read முன்றாவது.

<sup>3</sup> No. 75 of 1889; Madras G.O., 11th March 1890, No. 189, Public, p. 5.

<sup>4</sup> Read புக்கிட்டொட.

<sup>5</sup> Read வீர.

<sup>6</sup> Read வீற்றி.

<sup>7</sup> Vol. I, No. 127, pp. 134 and 184. The new transcript is based on two fresh impressions of the original and corrected with the help of the other inscriptions of the same king.

<sup>8</sup> The two syllables புர are entered below the line.

<sup>9</sup> This letter (ட) stands below the line.

<sup>10</sup> Read வீரசிங்காசனத்து வீற்றி.

<sup>11</sup> The letter ஜ of ஜெ stands below the line.

*D.—On the wall of the strong-room of the Védagiriśvara temple at Tirukkārukkuṇṇam.<sup>1</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகணிலவிய செங்கொல் வெந்தன் முன்னொன் செ[னை]  
 [2.] பின்நதாக்கி இரட்டபாடி எழனாயிலக்கமுங்கொண்டு பெராற்றங்ககா  
 [3.] கொப்பத்து பூவமர் செய்த ஆஹவமல்லனை அஞ்ச[வி]த்தவ-  
 [4.] ன் ஆனையுங்குதிரையும்<sup>2</sup> பெண்டிர் பண்டாரமு[ம\*] விவ[மு]ம் அ-  
 [5.] டங்கலுங்கொண்டு விஜெய[ர\*]விஷெகம் பண்ணி விர-<sup>3</sup>  
 [6.] லிஹாஸநத்து<sup>4</sup> விற்றிருந்தருளிக கொப்பரகெசரிபநூ[ர]ந உ[ன]ட-  
 [7.] யார் ஸ்ரீராஜெஜ்ஜெவற்கு யாண்டு அஞ்சாவது.

*E.—On a rock-cut niche to the left of the Varāhasvāmin temple at Māmallapuram.<sup>5</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] இரட்டபாடி எழ[ன]ாயிலக்க[முங்]கொண்டு பெராற்றங்ககாக்கொ-  
 ப்பத்[தாஹவம\*]-  
 [2.] ல்லனையஞ்சவித்தவனானையுங்குதிரையுங்கைக்கொண்டு விஜெயஅவிஷெகஞ்செய்து வீர-  
 ல்[ஹாஸந\*]-  
 [3.] த்து விற்றிருந்தருளிய கெ[ர]ப்ப[ர]கெசரிவநூரான உடை[ய]ார் ஸ்ரீராஜெஜ்ஜெவ-  
 ர்க்கு யாண்\*-  
 [4.] டு ஒன்பதாவது.

*F.—On the south wall of the Paśupatiśvara shrine at Karuvūr.<sup>6</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகள் மரு[வி]ய செங்கொல் வெந்தன்நன் [மு]ன்னெர்.<sup>7</sup>  
 செனை [யி]ன்னதுவாக முன்னெ[திர்] சென்று இ[ர]-  
 [2.] ட்டைபாடியெழனாயிலக்கமுங்கொ[ண்]டு எதாமர்<sup>8</sup> பெருது எண்டிசை நக[ம்]  
 பறையங்<sup>9</sup> கறங்க[ப்]பெராற்றங்க-  
 [3.] காக்கொப்பத்து வந்தெதிர்த்த ஆஹ[வ]மல்ல[ன்ற]ன் பெருஞ்செ[னை]யெல்லாம்  
 படப்பொருது பா[ர]து நிகழ்ப்பசு-  
 [4.] ம் பிணமாக்கி ஆங்கவனஞ்சப்புறக்கிட்டொட அவ[னையு](ம)ந்[கு][தி\*]ரையும்  
 பெண்டு ப[ண்]டாரமும் [ஒ]ட்டகத்தொடு அகப்-  
 [5.] [ப][ட\*]ப்பிடித்து திசையது நிகழ விரர்<sup>10</sup> அ[வி]ஷெகம் ப[ண்]ணி<sup>11</sup> விரலி[ஓ].  
 ஹாஸந[த்]து<sup>12</sup> விற்றிருந்தரு[ளிய] கொப்பரகெ[ச] . . . ரான உ-  
 [6.] டையார் ஸ்ரீராஜெஜ்ஜெவற்கு யா[ண்]டு ஸ வது.

*G.—On the south wall of the Annan shrine in the Paśupatiśvara temple at Karuvūr.<sup>13</sup>*

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகள் மருவிய செ[ங்]கொல் வெந்தன்நன் . [மு\*]ன்னெர்<sup>14</sup>  
 செ[னை] பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழனாயிலக்கமுங்  
 கொண்டு எதிர் பெ[ர]ார்ப்பெரு[து] எண்டிசை னகம் புறையங்<sup>15</sup> கறங்கப்-  
 [2.] பெராற்றங்ககாக்கொப்பத்து வந்தெதிர்த்த ஆஹவ[ம]ல்லன்நன் பெருஞ்செ[னை]யெல்-  
 லாம் ப[ட]ப்பொருது பா[ர]து நிகழ்ப்பசும் பிணமாக்கி ஆங்க[வன்]நஞ்சிப்புற-  
 க்கிட்டொட அவனையும் குருதை-

<sup>1</sup> No. 173 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 29.<sup>2</sup> Above னாயும் is engraved the Tamil numeral [ச]௨ in large modern characters. Other inscriptions on the same wall are disfigured by similar mason's marks; see *Ep. Ind.*, Vol. III, p. 276.<sup>3</sup> Read வீர.<sup>4</sup> Read வீற்றி.<sup>5</sup> No. 54 of 1890; Madras G.O., 14th May 1890, No. 355, Public, p. 5. Some letters at the end of each line of this inscription are now covered by the wall of a *manḍapa*. These I have copied over from Sir Walte Elliot's transcript in Carr's *Seven Pagodas*, p. 142.<sup>6</sup> No. 59 of 1890; Madras G.O., 10th June 1891, No. 452, Public, p. 7.<sup>7</sup> Read முன்னென்.<sup>8</sup> Read எதிரமர்.<sup>9</sup> Read பறையது.<sup>10</sup> Read வீரர்.<sup>11</sup> Read வீர.<sup>12</sup> Read வீற்றி.<sup>13</sup> No. 65 of 1890; *loc. cit.*<sup>14</sup> Read முன்னென்.<sup>15</sup> Read பறையது.

- [3.] யும் பெண்டி[ர்\*] பண்டாரமும் பெட்டகத்தொடு அக[ப்\*]ப[ட]ப்பிடித்துத்திரையது  
கிசழ விரர் அவிஷெகம்.. பண்ணி வீரவிஹாஸநத்து வீந்துருந்தருளிய கொப்-  
பரகெ[ர்ரிபதார[ன] உடையார் ஸ்ரீஇராஜேஸ்வரமுடையவர்.
- [4.] கு யாண்டு கூ வது.

The immediate object of the 'Tañjâvûr inscription of Râjêndradêva is to record that, in the 4th year of his reign, the king assigned a daily allowance of paddy to a troop of actors who had to perform a drama, entitled *Râjarâjêśvara-nâṭaka*, in the Râjarâjêśvara temple on the occasion of an annual festival in the month of Vaigâṣi. Two years later, in the 6th year of his reign, the king further ordered that his previous donation should be engraved on the stone wall of the temple.

I cannot say if manuscripts of the *Râjarâjêśvara-nâṭaka* still exist; but it may be safely concluded from the wording of the title that the subject of this drama was the foundation of the 'Tañjâvûr temple by the great Râjarâja. It also follows from the mention of the term Râjarâjêśvara in an inscription of Râjêndradêva that this king belonged to a later period than that of Râjarâja and, consequently, of the latter's son and successor Râjêndra-Chôla. Though this posteriority of Râjêndradêva is already evident from the more recent form of the alphabet of his inscriptions and from certain synchroisms between the Chôlas and Châlukyas,<sup>2</sup> I consider it necessary to draw attention to the direct proof afforded by the present inscription, because Mr. Kanakasabhai has lately expressed the opinion that both Râjarâja and Râjêndra-Chôla were among the successors of Parakêśarivarman, *alias* Râjêndradêva.<sup>3</sup>

## TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||\*] [திரு] மருவி[ய செங்கொல் வெந்தன்[ற]ன் முன்னொன் செனை  
பின்னதாக இரட்டபாடி [எ]ழா[ர்]லக்கமுற்கொண்டெதிரமர் பெ[ரு]து எண்-  
[டி]சை நிகழப்பறையது கறந்[தி]ன வார்த்தை கெட்டுப்பொற்றங்கரைக்கொப்ப-  
தது வந்தெதிர் பொரு[த ஆசுவமல்லன் அடற்செனையெல்லாம் பாரது நிகழப்-  
பகம் பின்னமாக்[தி] ஆங்கது [க]ண்ட[ர]கமல்லன் அஞ்சிப்பும்[தி]ட்டொ[ட]  
அவந்நாளை கு[தி]னாயும் ஓட்டகந்நாயும் பெண்டி[ர் பண்டாரமும்]கக்கொண்டு  
எஜய[ர்\*]விஷெகம் பண்ணி [வி]ரவிஹாஸநத்து [வி]ந்[தி]ருந்தருளிய கொப்பர-  
கெஸுவிவ[தி]ரான உடையார் ஸ்ரீஇராஜேஸ்வரமுடையார் கோயில் ராஜராஜேஸ்வர[ர]டகமாட  
நித்தநெல்லுத்துணியாக நிவந்தஞ்செய்த நம் வாய்க்கெழவிப்படி சாந்திக்கூத்தன்  
திருவாவன் திருமுதுகுன்றான விஜய[ர]ஜேஸ்வர[தி]னும் இவன்  
வழி[தி]த்தார்க்கும் காணியாகக்குத்தொடென்று ஸ்ரீகாய[தி]க்கணகாணி செய-  
லார்க்கும் கரணத்தார்க்குக்கும் [திரு]வாய் மொழிந்தருளித்திருமந்திரவொலை உதா-  
ரவிடங்கவிழுப்பறையர் எழுத்தினால் யாண்டு நாலாவது [ர]க[தி]நால் திருமு[கம்  
புஷாடி செய்தருளி வந்த[தி]மையிலும் இவன் [க]ாணி அனு[ப]வித்து வரு-  
கிறபடி[ய] [ஸ்ரீ]ர[ர]ஜராஜேஸ்வரமுடையார் கோயில் வெல் கல் வெட்டுவீத்து-  
க்கும்கவென்று தண்டநாயகம் பரகெஸுநிப்பல்லவனைய[தி]ற்குத்திருவாய் மொழிந்த-  
ருளித்திரு[தி]ந்[தி]ரவொலை எதிரி[தி]சொழிமுதவெந்தவெள[தி]ர் எழுத்தினால்  
யாண்டு ஆறாவது [ர]க[தி]நால்த்[தி]ருமு[கம் புஷாடி]செய்தருளி வந்த-  
மை[தி]லும் இப்படி[ய]
- [2.] ராஜராஜேஸ்வர[தி]ராயர் ஓலை வந்த[தி]மையிலும் கல் வெட்டு[தி]யது [உ\*] திருவாலந்  
திருமுதுகுன்றன்னான விஜய[ர]ஜேஸ்வர[தி]யன் உடையார் வையகாசிப்பெரிய-  
திருவிழாவில் ராஜராஜேஸ்வர[தி]டகமாட இவ[தி]னும் இவன் வழி[தி]த்தார்க்க-

<sup>1</sup> Read வீந்திரு.<sup>2</sup> See Vol. I, p. 52, and Vol. II, p. 232.<sup>3</sup> *Ind. Ant.*, Vol. XXII, p. 142.

கும் காணிப[ர]கப்பங்[கு ஒன்]றுக்கும் <sup>1</sup>ராஜ[ெ]யொடொக்கு[ம்] ஆடவலா-  
 நென்னும் [ம]ரக்காலால் நித்த[ெ]நல்லுத்தாணியர்க ஞாற்றிருபதின கலநெல்லும்  
 ஆட்டாண்டு [ெ]த[ர]மும் டெவர் பண்டா[ர]த்தெ[ய்] பெரச்ச[ரு]ர[தித்தவற்கல்  
 வெட்டித்து ||— [ந\*]

## TRANSLATION.

1. Hail! Prosperity! While the army of his elder brother was at (*his*) back, the king (*who wielded*) the sceptre (*and*) was embraced by (*the goddess of*) Prosperity, conquered the seven and a half *lakshas* of Iraṭṭapāḍi. (*He*) did not meet with opposition in battle; and (*his*) drum was sounding through the eight directions. Having heard (*this*) report, (Âhavamalla) proceeded to Koppam on the bank of the great river and fought against (*him*). (*But he*) converted into reeking corpses (*that*) covered the earth, the whole warlike army of Âhavamalla. Having perceived this, Âhavamalla became afraid, incurred disgrace, and ran away. (*The king*) seized his elephants and horses, troops of camels, women and treasures, and anointed himself (*in commemoration*) of the victory. In the sixth year (*of the reign*) of (*this*) Kô-Parakésarivarman, *alias* the lord Śrî-Râjêndradêva, who was graciously seated on the throne of heroes.

2. "In accordance with our declaration to make an allowance at the rate of (*one*) *tûni* of paddy per day for acting the *Râjarâjêśvara-nâṭaka* in the temple of the lord Śrî-Râjarâjêśvara, we have assigned (*the above*) as allowance to the . . . actor (*sânti-kûttan*) Tiruvâlan Tirumudukunraṇ,<sup>2</sup> *alias* Vijaya-Râjêndra-âchâryaṇ, and to the members of his troop (*varga*)."—After this royal order, addressed to the temple managers and to the accountants, signed by the royal secretary Udâra-Viḍaṅga-Viṇupparaiyar, (*and dated*) on the [16]0th (*day*) of the fourth year (*of the reign*), had reached; after a (*second*) royal order, intimating that it should be caused to be engraved on stone in the temple of the lord Śrî-Râjarâjêśvara that that person was to enjoy the allowance, addressed to the *Dandânâṭaka* Parakésari-Pallavaraiyaṇ, signed by the royal secretary Edirili-Sôṇa-[Mûvên]davêlâr, (*and dated*) on the [16]0th (*day*) of the sixth year (*of the reign*), had reached; and after a letter of Râjarâja-Brahmamârâyar to the same effect had reached,—(*the matter*) was engraved on stone.

3. It was engraved on stone that, for acting the *Râjarâjêśvara-nâṭaka* at the great festival of the lord in (*the month of*) Vaigâṣî, Tiruvâlan Tirumudukunraṇ, *alias* Vijaya-Râjêndra-âchâryaṇ, should receive, as long as the moon and the sun endure, at the royal treasury one share of one hundred and twenty *kalam* of paddy per year, or (*one*) *tûni* of paddy per day, (*measured*) by the *marakkâl* called (*after*) Âḍavalân, which is equal to a *râjakésari*, as an allowance for himself and for the members of his troop.

## No. 68. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription is dated in the 4th year of the reign of Kô-Parakésarivarman, *alias* Vikrama-Chôladêva, and records that the king assigned an allowance to a person who measured the paddy in the Râjarâjêśvara temple and in the villages belonging to it. This man was evidently a controlling officer who had to check the supplies of paddy, which, according to many of the inscriptions published in this volume, had to be delivered into the temple stores.

<sup>1</sup> Read ராஜகௌரி.

<sup>2</sup> This name is derived from Tirumudukunram, the Tamil equivalent of the Sanskrit name Vriddhachalam, which is now the head-quarters of a tâlluqa in the South Arcot district; compare Vol. I, p. 123. Mudukunram is already mentioned in the *Periṇapurâṇam*.

The order of the king is preceded by a poetical account of his deeds. Though this passage is, on the whole, of a purely panegyrical character, it contains a few statements which appear to be based on historical facts. While still a youth, — probably only heir-apparent, — Vikrama-Chôla is said to have put to flight the Teliṅga Bhîma of Kuḷam, to have burnt the Kaliṅga country, and to have stayed in the Vēṅgai-maṇḍalam, *i.e.*, the Vēṅgî country. In my *Annual Report* for 1893–94, page 6, I have noticed some inscriptions of the chiefs of Kamalâkarapura or (in Telugu) Kolanu, which is probably the modern Ellore<sup>1</sup> on the bank of the Kolleru lake in the Gôdâvarî district. The earliest known member of this family is Kâṭama-Nâyaka, who is mentioned in two inscriptions of Śaka 1062 and 1070 at Drâkshârâma (Nos. 204 and 347 of 1893). The same chief is the donor of a copper-plate grant of Śaka 1056, which has been published by Dr. Fleet.<sup>2</sup> He is there stated to have been the lord of Sarasîpurî or Kolanu<sup>3</sup> on the bank of a great lake (*viz.*, the Kolleru lake) in the Vēṅgî-maṇḍala and to have been a vassal of Kulôttuṅga II. As the Tanjâvûr inscription of Vikrama-Chôla connects the Vēṅgai-maṇḍalam with Kuḷam, whose lord Bhîma was put to flight by the king, and as the Tamil word *kuḷam*, ‘a tank,’ is etymologically identical with the Telugu *kolanu*, ‘a lake,’ it may be safely concluded that the Teliṅga Bhîma of the Tanjâvûr inscription belonged to the same dynasty as Kâṭama-Nâyaka of Kolanu.

After his stay in the Vēṅgai-maṇḍalam, the subjoined inscription informs us, Vikrama-Chôla went to the South and claimed the crown of the country on the banks of the Kâvêrî, *i.e.*, the Chôla country. The passage which conveys this information, is also met with in the inscriptions of Kulôttuṅga I.<sup>4</sup> As none of the predecessors of Kulôttuṅga I. bore the name Vikrama-Chôla, it is clear that the passage in question was taken over by the composer of Vikrama-Chôla’s inscriptions from those of Kulôttuṅga I., and that, in trying to identify the Vikrama-Chôla of the present inscription, we must look for him among the successors of Kulôttuṅga I. The only Vikrama-Chôla who is known from other sources but the subjoined inscription, *viz.*, from a copper-plate grant<sup>5</sup> and from a Tamil chronicle,<sup>6</sup> was the immediate successor of Kulôttuṅga I. I have no hesitation in identifying this Vikrama-Chôla, who reigned from Śaka 1034 to 1049,<sup>7</sup> with the king of the same name to whose reign the Tanjâvûr inscription belongs. A confirmation of the identity of both may be derived from verse 24 of the third inscription<sup>8</sup> on the Piṭhâpuram pillar:—

तस्मिन्त्यागसमुद्रापरनामनि चोडमंडलं त्रातुं [I\*]

गतवाति वेंगीभूमिर्नयिकरहिता तदंतरे जाता [II\*]

<sup>1</sup> The identity of Kolanu with Ellore is suggested by seven inscriptions of Kêśava and Sômaya of Kolanu on a pillar in the *masjid* at Ellore (Nos. 527 to 533 of 1893). These inscriptions record gifts of lamps to the Sômêśvara temple at Kolanu, of which no other trace remains and which appears to have been destroyed by the Musalmâns.

<sup>2</sup> *Ind. Ant.*, Vol. XIV, p. 55.

<sup>3</sup> In Kolani-Kâṭama-Nâyaka (*i.e.*), *kolani* is the Telugu genitive of *kolanu*; see Arden’s *Telugu Grammar*, Madras, 1873, paragraph 659.

<sup>4</sup> The words வடகிசை வாகை குடித்தென்றிசைத்தெமருகமலப்பூமகள் பொதுமையும் பொன்னியாடை நன்னிலப்பாவையின் தனிமையுந்தவிர்த்து புனிதத்திருமணிமகுடமுறைமையிற்கூடி (line 1 f.) are almost identical with lines 4 to 9 of No. 58.

<sup>5</sup> *Ind. Ant.*, Vol. XIV, p. 55.

<sup>6</sup> *Ibid.*, Vol. XXII, p. 142, note 3.

<sup>7</sup> *Ante*, Vol. I, p. 32, and *Ind. Ant.*, Vol. XX, p. 282.

<sup>8</sup> No. 492 of 1893 in my *Annual Report* for 1893–94.

“When he (*viz.*, Vikrama-Chôḍa), whose other name was Tyâgasamudra, had gone to protect the Chôḍa-maṇḍala, the Vêṅgî country became devoid of a ruler in that interval.”

Here we have an independent variant of the statement, made in the Tañjâvûr inscription, that Vikrama-Chôḍa originally resided in Vêṅgî and that he left it to ascend the Chôḍa throne. Another point of agreement is still more decisive: Mr. Venkayya informs me that, in his copy of the Tanjore MS. of the *Vikkirama-Sôṛan-Uḷā*, the surname Tyâgasamudra is twice applied to Vikrama-Chôḍa.<sup>1</sup>

Finally the Tañjâvûr inscription acquaints us with the names of two queens, Mukkôkkiṛāṇaḍi and Tyâgapatākā. The former, whom the poet compares to the goddess Pârvatî, was evidently Vikrama-Chôḍa's chief queen, and the second, who is compared to Gaṅgā, his favourite.

The text of the historical introduction has been compared with that of two similar inscriptions of Vikrama-Chôḍa, one of the 5th year of his reign in the Tyâgarāja temple at Tiruvârûr in the Negapatam tālluqa (No. 164 of 1894) and another of the 11th year in the Âpatsahâyêśvara temple<sup>2</sup> at Âlaṅguḍi in the Kumbhakōṇam tālluqa (No. 165 of 1894). Other inscriptions of Vikrama-Chôḍa open with a much shorter historical introduction, the first words of which are *சூரமாத புனர*, *viz.*, one of the 9th year in the Aruḷāla-Perumāl temple at Tiruvattiyûr or Little Conjeeveram (No. 33 of 1893), one of the same year and one of the 14th year at Pallāvaram in the Chingleput tālluqa. These inscriptions mention the burning, or conquest, of the Kalinga country<sup>3</sup> and the name of one of Vikrama-Chôḍa's queens, *viz.*, Mukkôkkiṛāṇaḍi, and must, accordingly, belong to the time of the same king as the other set, the introductions of which open with the words *சூரமாத மிடைந்து*.

Thanks to the calculations of Mr. S. B. Dikshit and Professor Kielhorn, I am able to state the probable day of the accession of Vikrama-Chôḍa. The third line of the Tiruvârûr inscription to which reference was made in the preceding paragraph, contains the following date:—

கொப்பரமெ[சு]லரிவழி[சு]ராந சூரமாத[ந]வசுவ[தி]ந[சு]ள் ஸ்ரீவிசுவ[தி]வா[தி]வர்க்கு  
[ய]ரா[ந்]து ஐஞ்சா[வது] தி[யு]நநாயற்று வ[தி]வசு[தி]வசு[தி]வசு[தி]வசு[தி]வசு[தி]வசு[தி]வசு[தி]  
கிழமைபும அத்தமுமார நாள் முந்தாற்றுநாள்[ப]த[ந]ரல்.

“In the fifth year (*of the reign*) of Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Chôḍadêva, — on the three-hundred-and-fortieth day, which was (*the day of*) Attam (*i.e.*, the *nakshatra* Hasta), a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.”

On this date Mr. Dikshit remarks as follows<sup>4</sup>:— “Assuming that Vikrama-Chôḍa began to reign in A.D. 1112, his 5th year would be about A.D. 1116. Having made calculations for 1115, 1116 and 1117, I find that A.D. 1116 is the only year which corresponds with the details of the given date. In that year, Âshâḍha *śukla* 7 ended on Sunday, the 18th June, at about 21 hours after sunrise. This was the 25th day of the solar month Mithuna. On

<sup>1</sup> Those portions of the poem, in which the surname Tyâgasamudra occurs, are not included in the extracts published by Mr. Kanakasabhai.

<sup>2</sup> In its inscriptions and in the *Periyapurāṇam*, this temple is called Irumbūlai, a name which is even now remembered at Âlaṅguḍi.

<sup>3</sup> One of the Pallāvaram inscriptions reads *கலிங்கமெரிய*, while the other Pallāvaram one and the Tiruvattiyûr one read *கலிங்கமிரிய*.

<sup>4</sup> See *Ind. Ant.*, Vol. XXIII, p. 299.

this day, at sunrise, the *nakshatra* was Uttara-Phalgunī, which ended at 7 hours 48 minutes after sunrise, when the *nakshatra* Hasta commenced."

In his important paper on 'dates of Chôla kings,' which will appear in Vol. IV of the *Epigraphia Indica*, Professor Kielhorn adds the following remark:—"If the above were the day of the date, the 1st day of the 5th year of Vikrama-Chôla's reign would be the 15th July, A.D. 1115; and the 1st day of the 1st year [*i.e.*, the day of his accession to the throne] would be Saturday, the 15th July, A.D. 1111."

### TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||\*] பூமாலை மிடைந்து பொன்மாலை [கி]கழ்தர[ப்]பாமாலை மலிந்த  
பருமணி[த்]திரன் புயத்திருநிலைமடந்தையோடு ஜயம[க]ளிருப்பத்தந்நுணை<sup>1</sup> மா[ர்]-  
வந்தனதெந்[டு]பந்துத்திருமகளொருதநிமிருப்பக்கலைமகள் சொற்றிறம் புணர்ந்த  
கற்பின[ள]ரகி விருப்பொடு [நா]வகத்திருப்பத்தி[சை] தொழும் திகிரியொடுஞ்-  
செங்கொல் நடப்ப அகிலபுலனமுங்க[வி]ப்பதொருபுதுமதி பொல் வெண்குடை  
[மீ]யிசை நிற்ப்கருங்கலி ஒ[ளி]த்து வன்[ரி]ல[த்]திடைக்கிடப்பக்குளத்தெனின்-  
கவிமன்<sup>2</sup> விலங்கல் மிசையெறவு[ந்]கலிங்க[பூ]மி[ய]ை[க்]கனை[யெ]ரி [பருகவு]ம் ஐம்-  
ப[டை]ப்பருவத்து . . . [படை<sup>3</sup> தாங்கி வெங்கை[ம]ண்[ட]ல[த்]துத்தா]ங்-  
கிநிதிருந்து<sup>4</sup> வடதிசை வாகை சூடித்தென்-<sup>5</sup>
- [2.] மிசைத்தெ[ம]ருக[ம]ர[ப்]பூமகள் பொதுமையு[ம்] பொ[னி]யியாடை[ய்]<sup>6</sup> நன்னில[ப்]-  
பாவையு[ந்]<sup>7</sup> தநிமையு[ந்]வந்து<sup>8</sup> [பு]நிதந்திரி<sup>9</sup>ம[ணி]ம[கு]டமு[றை]மயிற்சூ[டி]-  
த்தன்[ந]னி பரப்பித்தநித்த[ரி] பரந்து மண் முழுதுங்க[ளி]ப்ப மணி  
குடெ[வ]ரடுங்க விசையமு[ம்]\* புகழுமெல்[மெ]\*[டு]லாங்கச்செழியர் வெ[ஞ்]சரம்  
புக செ[ர]லர் கடல் புக [அ]ழிதரு சிங்க[ள]ர[ஞ்]சி நெஞ்சலமாகக்க[ந்]ர் திறை-  
ய[டு]க்[கன்]நடர்<sup>10</sup> வென்னிடக்கோ[ந்]கரொதுங்கக்கொங்கனர்<sup>11</sup> சாய [ம]ற்றெத்-  
[தி]சை<sup>12</sup> [மன்]நருந்தந்தம்மக்கரணைத்திருமலர்ச்செவடி உரிமையில<sup>13</sup> நீ[ற்ற]ஞ்-  
சத்தொல்லையெழுவருத்தொழுதெழத்தொந்[ரி]ய<sup>14</sup> முல்லைவாணகைய் முக்கொக்கி-  
[ழ]நகடி உமையொடு[ஞ்]ச[ந்]க[ரன்] இமை[ய]த்தி[ருந்தாநெ]ன[ப்பெ]ர[ருந்தி]  
இனிதிருப்ப ஆங்கவன்<sup>15</sup> ம[கு]முங்கக்கையொப்பாசிய தெரிவையர் கில[த்]ம்  
கியாகபதா-
- [3.] [கை பு]ரிசுழல் [ம]டப்[ரி]டி [பு]னிதகுண[வ]னிதை தி[ரி]புவநமுழுதுடை[யா]-  
னிலன்<sup>16</sup> [தி]ரு[வி]னத்தரு[ன்] முழுதுடை[யா]னென [அ]மை[ந்]தி[னி]திருப்பச்-  
செ[ம்]பொநின்<sup>17</sup> [வி]ரலிஹ[ர]வ[ன]த்து வி[ற்ற]ிருந்தருளிய [க]ரப்பரகெசரி-  
[ப]ந்[ம]ர[ான] திபுவநச்ச[க்கரவ]ந்[தி]க[ள்] [ஸ்ரீ]க[ம]சொழதெ[வ]ந்[தி] ய[ர]-  
ண்[டு] னாவது [||—] [க\*] [உ]டை[யா]ர் [ஸ்ரீ]நா[ஜ]நாஜ[ஸா]முடை[யா]ர்  
கொ[யிலில்] கார[ன]க[்கு]ம் ரா[ஜ]நா[ஜ]ப்ப[ல்]லவரய[து]க்கு தன் ப[ர]ட்டன்  
நிலைய[ர]ய் [வ]ருகிற க[ர]ணி கார[ன]வ[து]க்கு [கா]னிய[ர]க[ு] கு[டு]த்தெ[கா]டும-

<sup>1</sup> Read தன் நுணை மார்பந்.

<sup>2</sup> Read வீமன். Instead of குள two other inscriptions read குளத்திலை.

<sup>3</sup> Read வெம்படை.

<sup>4</sup> Two other inscriptions read correctly மண்டலத்தாங்கி.

<sup>5</sup> Read தென்.

<sup>6</sup> Read பொன்னியாடை.

<sup>7</sup> Read பாவையின்.

<sup>8</sup> Read தவிர்த்து. The Tanjāvūr inscription of Kulōttunga I. (No. 58, p. 233) reads தவிர.

<sup>9</sup> Read புனிதத்திரு.

<sup>10</sup> Read கன்னடர் வெந்திட.

<sup>11</sup> Two other inscriptions read கொங்கனர்.

<sup>12</sup> Read மன்னருந்.

<sup>13</sup> The Ālaṅguḍi inscription reads திருமலர்ச்செவடியுரி[ன]மயிலை[று]ஞ்ச.

<sup>14</sup> Read தொன்றிய.

<sup>15</sup> Read மகிழு.

<sup>16</sup> Read இருவுள.

<sup>17</sup> Read பொன்னின் or பொன்.

[ன்\*][ஹ திருவ]ராய் [மெ]ழிந்தரு[ளி உ]டையார் [ஸ்]ராஜரா[ஜீ]ஸ்வரூ  
உ[டைய]ரார் [கெ]யில் சீகா[ரி]யஞ்செய்வாதுக்[கும் பரி]யரா[மூ]லப்[பட்]-  
[மெ]ட[ப்]ப[ஞ்ச]ராசா[ரிய]த்தெவர்[கன்]மிகளு[க்கும் பு]லாதம் செய்து வந்த  
திரு[மு]கப்ப[டி] கல்[வி]ல் [வெ]ட்டிய[து] [உ\*] [முன்]பு கார[ளந்]து வ[ரு]-  
கி[ற பு]துவுடையா[ன் அ]ர-  
[4.] [யன்] உ[டையா]ன் மரித்த[மயில் இ]வந் [ம]க[னா]ச உ[டையா]ந் [க]ல்[லா]-  
லைக்[கு] த[ஞ்ச]ரா[ஜீ]ர்த[தெ]வர்க்கு [அ]டை[த்த] நாட்டுப்[பண்]டாரங்களு[ம்]  
[அ]ளந்து இத்த[ர]ல் வ[ன்த] கார[ள]வு [ம]ர[டம்] உ[ள்ளி]து ஒ[டு]க்[கி]  
வருகிற ப[ரி]சு [தெ]வர் [பண்]டாரத்தெ ஒடுக்க கடவந்[ர]கவு[ம் த]னக்-  
கும் [தந்] வ[ர்க்க]த்தா[ர்க்கும் ச[ஞ்]ரா[ஜீ]த[தவந்] செல்ல வைத்த பங்கு  
ஒன்று [||—] [ஊ\*]

## TRANSLATION.

1. Hail ! Prosperity ! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) breast, (*which was*) her support, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue. (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol was raised on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

At the time of love<sup>1</sup> (*i.e.*, in his youth), (*he*) grasped the cruel weapon, so that the Teliṅga Vīmaṇ (*i.e.*, Bhīma) of Kuḷam<sup>2</sup> ascended the mountains (*as refuge*), and so that intense fire consumed the country (*Bhūmi*) of Kāliṅga. (*He*) joyfully stayed (*awhile*) in the Vēṅgai-maṇḍalam and put on the garland of (*the victory over*) the Northern region.

(*He*) stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.*, Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṇṇi (Kāvēri), and put on by right (*of inheritance*) the pure royal crown of jewels.

While (*he*) diffused his kindness, (*it*) spread to every individual. The whole earth rejoiced; the tongue of the bell<sup>3</sup> became silent; (*his*) victory and fame rose higher and higher.

The Śeriyas (*i.e.*, Pāṇdyas) entered hot jungles (*as refuge*); the Śēralas (*i.e.*, Chēras) entered the sea; the Śīṅgalas (*i.e.*, Siṁhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned (*their*) backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (*his*) red lotus-feet as their protection.

Mukkōkkirāṇaḍi, the jewel among the inhabitants of the forest-country,<sup>4</sup> who was born to be worshipped by the seven ancient worlds, joyfully dwelt in harmony (*with him*), just as Śaṅkara dwells with Umā on the Imaiyan (*i.e.*, Himālaya).

<sup>1</sup> ஐம்படை is synonymous with ஐங்கணை, which is a translation of the Sanskrit पञ्चबाण.

<sup>2</sup> Two other inscriptions read "at Kuḷam." The manner in which the word குளம் is employed, shows that it cannot be taken in its usual sense, *viz.*, 'a tank,' but must be the proper name of a locality.

<sup>3</sup> மணி stands for ஆராய்ச்சிமணி, "a bell attached to a royal palace, rung by those who seek for justice from the king" (Winslow).

<sup>4</sup> வாணகை stands for வாழ்நகை.



Tiyâgapadâgai (*i.e.*, Tyâgapatâkâ), the ornament of women, (*who had*) curly hair, (*who possessed the gait of*) a female elephant, a lady of pure virtues, the mistress of the whole of the three worlds, joyfully dwelt in harmony (*with him*) as mistress of the full favour of his royal heart, resembling Gaṅgâ at whom he (*viz.*, Śiva) rejoices.

In the fourth year (*of the reign*) of (*this*) Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôradêva, who was graciously seated on the throne of heroes (*which consisted*) of pure gold.

2. The king having ordered :—“ We have given the allowance which was permanently enjoyed by his grandfather, as an allowance for measuring the paddy (*kâr*),<sup>1</sup> to Râjarâja-Pallavarayan, who measures the paddy in the temple of the lord Śrî-Râjarâjêśvara,”—(*this*) was engraved on stone in accordance with a royal order (*to this effect*), which had reached the manager, the . . . . . Pañchâhârya,<sup>2</sup> (*and*) the Pûjârti (*dêvar-kanmi*) of the temple of the lord Śrî-Râjarâjêśvara.

3. Whereas Puduṇḍaiyân A[rayan] Uḍaiyân,<sup>3</sup> who previously used to measure the paddy, is dead, one share was assigned, for as long as the moon and the sun endure, to his son Uḍaiyân K[a]l[lâl]ai himself and to his family (*under the condition that*) he should also measure (*the contents of*) the up-country treasuries belonging to the Tanjâvûr temple, and that he should pay into the temple treasury all fees (?), *etc.*, which are paid to him (*for*) measuring the paddy on these occasions.

#### No. 69.—ON THE OUTSIDE OF THE EAST ENCLOSURE.

This inscription and the next following one (No. 70) are engraved on the right of the entrance to the second *gôpura*.<sup>4</sup> The inscription No. 69 consists of a list of villages which had to supply treasurers, servants and accountants to the Râjarâjêśvara temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. Paragraph 1 states that these villages were situated in the Chôla country, in the Pâṇḍya country, and in Tonḍai-nâḍu which was surnamed Jayaṅkoṇḍa-Chôla-maṇḍalam. Tonḍai-nâḍu or Tonḍai-maṇḍalam is the ancient Tamil name of the Pallava country.<sup>5</sup> In Sanskrit inscriptions it occurs as Tonḍîra-maṇḍala, Tuṇḍîra-maṇḍala, and Tuṇḍâka-vishaya.<sup>6</sup> The present inscription proves that Jayaṅkoṇḍa-Chôla-maṇḍalam, which is referred to in many inscriptions,<sup>7</sup> is another name of Tonḍai-maṇḍalam. Jayaṅkoṇḍa-Chôla, from which this term is derived, must have been a surname of Râjarâja or of one of his predecessors. In the *Madras Christian College Magazine* for October 1890, Mr. Venkayya has shown that proper names, of which Jayaṅkoṇḍa-Chôla forms the first member, do not occur in inscriptions previous to the 29th year of Râjarâja's reign, and concludes from this fact that Jayaṅkoṇḍa-Chôla was a surname of Râjarâja himself, assumed by him towards the close of his reign. The same surname was subsequently

<sup>1</sup> See page 117, note 2.

<sup>2</sup> I have omitted in the translation the terms preceding பஞ்சாஹரிய, *viz.*, பரியாரமுலப்பட்டுடை, because their meaning is obscure, and because I do not now believe in the correctness of the translation of them which was given on page 112. Instead of பரியார, two other inscriptions read பட்டபாச; see page 111, note 3.

<sup>3</sup> This appears to be another name of the person who is styled Râjarâja-Pallavarayan in paragraph 2.

<sup>4</sup> See page 227, note 5.

<sup>5</sup> See the Index to Vol. I, *s.v.* Tonḍai-maṇḍalam.

<sup>6</sup> See *Ep. Ind.*, Vol. III, p. 119, note 6, and p. 225, note 3.

<sup>7</sup> See the Index to Vol. I, *s.v.*; *Ind. Ant.*, Vol. XXI, p. 284; *Ep. Ind.*, Vol. III, p. 149.

The original of this inscription is much injured, and whole paragraphs of it are totally lost. To facilitate reference, I have numbered consecutively all those paragraphs, of which at least a portion is still preserved.

TEXT.

- [1.] [ஸ்ரீ] ஸ்ரீ [||\*] திருமகள் பொலப்[பெருநிலச்செல்]வியுந்தனக்கெயுரிமை பூண்டமை[ம] ம[ன]க்[டு]காளக்காந்த[னூ]ர்ச்சா-
- [2.] லை [க]மமறுத்த[ரு]ளி வெ[ங்]கை[ந்]ராமுங்க[ங்]கப[ர]டியுந்தடிகை[ப]ரடியும் நுள[ம்]-பபாடியுங்குடம[லை]நாமு[ங்]டுகா-
- [3.] [ல்]லமுங்கலி[ங்]கமும் முரட்டெ[ழில்] சிங்[க]ள[ர்] [ஈழ]மண்டலமும் இரட்டபா[டி]-  
எ[ழ]ரை இல[க்க]மும் [மு]ன்[னீ]ர்ப்ப-
- [4.] [முந்தீவு] பன்[னீ]ராயிர[மு]ந்[தி]ண்டிறல் வென்[றி]த்தண்ட[ர]ற்கொ[ண்]ட தன்னெ-  
ழில் வளமுழியுனெ[ல்]லாய[ரண்]டுந்தொழுதக
- [5.] [வின]ங்கும் [ய]ரண்டெ செழி[யரை]த்தெச கொள் கொராஜ[கெலு]றிவழி[ரான] ஸ்ரீ-  
ராஜராஜ[உ]வ[ர்]க்கு யாண்[டு] இருபத்[தொன்பதா]-
- [6.] [வது] வ[ரை] உடைய[ர்] ஸ்ரீராஜ[ராஜ]உவ[ர்] உடைய[ர்] ஸ்ரீராஜராஜ[யை]ய[ர்]  
உடையார்க்கு[ச்சொ]ழமண்[டல]த்து-
- [7.] [ம்] பாண்டி[ந்]ர[ா]ன ராஜ[ர]ஜம[ண்டல]த்தும் தொ[ண்டை]நாடான ஜயங்கொ-  
ண்ட[சொழ]மண்ட[ல]த்[தும்] ஸ்ரீ[ர]ஜ[உ]ய[ங்]-
- [8.] [களி]லாரொ [அவ்வவ] ஸ்ரீ[ர]ஜ[உ]ய[ங்]களில் [ஊ]தி[லு]வத[ம்] ஸ்ரீ[ர]ஜ[உ]ய[ங்]வத[ம்]  
ஊ[தி]ல[ம்]வத[ம்] உடைய[ர்]யிருப்பாரை ஸ்ரீ[ர]ஜ[உ]ய[ங்]-
- [9.] [ஸ்ரீ]ராஜ[உ]ய[ங்]ய ஸ்ரீ[ர]ஜ[உ]ய[ங்]ய [திருப்பரிசாரகஞ்]செய்ய மாணிகளையுங்க-  
ணக்கெழுத கரணத்த[ர்]ய[ம்] உடைய[ர்]யிருப்பாரை ஸ்ரீ[ர]ஜ[உ]ய[ங்]-
- [10.] [இடக்க]டல[ர்]களாக உ[டைய]ர் ஸ்ரீராஜராஜ[உ]வ[ர்] திருவாய் மொழிந்தருள  
இட்ட அவர்களில் [பண்டாரி] ஒருவனுக்கு ஓர[ட்டை]க்கு
- [11.] [நெல்லு] . . . . [துக்க]ல[ம்] திருப்பரிசாரகஞ்[செய்ய]ும் மாணி ஒருவ[னு]க்-  
கு நிசதம் நெல்லு[ப்பதக்]கும் ஆட்டை வட்டன் கா[சு] நா-
- [12.] [லு]ம் [இவர்களி]லெ நிலையாய் கீழித்தார் பதின[மர்]க்கு[ப்பெ]ர[ம்] [நிச]கம்  
நெல்லு முக்கு[துணியும்] ஆட்டை வட்டன் கா[சு] நா-
- [13.] [லு]ம் [இவ]ர்க[ளி]லெ நிலையாய் . . . . . திரு . . . [க்க]டுவார் [இ]-  
ருப[தி]ன்மார்க்கு[ப்பெ]ர[ம்] நிசதம் நெல்லு[ப்பதக்]கும் ஆட்டை [வ]ட்டன் கா-
- [14.] சு ஐஞ்சம் கணக்கெழுதுவ[ர்] ஒருவ[னு]க்கு ஓரா[ட்டை]க்கு நெல்லு இ-  
ரு[து]ற்றுக்கலமும் இவ[னிடக்க]டல கீழ்க்கணக்[கு] ஒருவ[னு]-
- [15.] க்கு ஓரா[ட்டை]க்கு [நெல்லு] எழுப[த்தை]க்கலமாக இருவ[ர்க்கு] [நெல்லு] நூற்-  
தைம்பதின் கலமும் [அ] . . . . . டி<sup>4</sup> இவர்களில் திரு[ப்ப]-
- [16.] ரிச[ரா]கஞ்[செய்ய]ும் மாணிகள் பெ[று]நெல்லுங்காசம் உடையார் ஸ்ரீ[ர]ஜ[உ]ய[ங்]-  
யை[ர்] உடையார் உ[ள்ளு]ர்ப்பண்டாரத்தெ பெறவும்
- [17.] [ப]ண்ட[ர]ிகளுக்கரணத்த[ர்]களும் [உ]டையார் ஸ்ரீராஜராஜ[யை]ய[ர்] உடையார்  
நாட்டுப்பண்டாரத்தெ பெறவும் ஆக இப்படி நில[ந்]தமாக

‘ Read அளக்கும்படி ?

- [18.] உடையார் ஸ்ரீராஜராஜதேவர் திருவ[ர]ய் மொழிந்தருளினபடி கல்வி[ல்] வெட்டி-  
யது ||— [க\*] அருமொழிதேவவளநாட்டு மங்கலநாட்டு ம[ங்]-
- [19.] [கல]த்[து] ஸதெயார் இடக்கடவ [ஸ்ரீ]லக்ஷ்மீராஞ்செய்யும் ஸ்ரீலக்ஷ்மீ[ன்] ஒருவன்  
திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உ\*] அரு-
- [20.] மொழிதேவவளநாட்டு நென்மணி[ர]ட்டு நெடுமணலாகிய மதனமஞ்சரி[து] [க-] வெட்டி-  
[ஃ]மத்தூ ஸதெயார் இடக்கடவ திரு[ப்]-
- [21.] ப[ரி]சாரகஞ்செய்யும் மாண் இர[ண்]டு [க\*] இந்நாட்டுக்குன்றியூர் ஸதெயார்  
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ச\*]
- [22.] [இந்]நாட்டுச்[ச]ர[ர]ன்குடி ஸதெயார் இடக்கடவ திரு[ப்]ப[ரி]ச[ர]கஞ்செய்-  
யும் ம[ர]ண் [ஒன்]று [ரு\*] இந்நாட்டு [ஆரா]ற்றார் ஸதெயார் இ-
- [23.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று — [சு\*] அரும[ொ]ழிதேவவ-  
ளநாட்டுப்புறங்கரம்-
- [24.] [ப]நாட்டுப்பல்லவன்[ஹ]தேவி[து]க-வெட்டி[ஃ]மத்தூ ஸதெயார் இடக்கட[வ] ' திரு-  
ப்பரிசாரக-
- [25.] ஞ்செய்யும் மாண் ஒன்று [எ\*] இந்நாட்டுச்செம்பியன்[ஹ]தேவி[து]க-வெட்டி[ஃ]மத்தூ ஸ-
- [26.] தெயார் இடக்கடவ திருப்பரி[ச]ரகஞ்செய்யும் மாண் இரண்டு [அ\*] இந்நா-  
ட்டுப்பெரும்பல-
- [27.] மருதூர் ஸதெயார் இட[க்]க[ட]வ திருப்பரிசாரகஞ்செய்யும் மா[ண்] ஒன்[று]  
[சு\*] இந்நாட்டுக்களப்-
- [28.] பாழ் ஸதெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ய\*]  
இந்நாட்டு[ச்]சிக்-

Second section.

- [1.] [கன]ரந்தக[து]க-வெட்டி[ஃ]மத்தூ ஸதெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [யக\*] இந்நாட்டு[ச்சங்க] . . . [கிய அருமொழி]தேவ[து]-  
[க-]வெட்டி[ஃ]மத்தூ ஸதெய[ர்] இடக்கடவ திருப்பரிசாரக-
- [2.] ஞ்செய்யும் மாண் இரண்டு [யஉ\*] இந்நாட்டுக்கெழுந்தூர் ஸதெயார் இட-  
க்க[ட]வ திருப்பரிசா[ர]கஞ்செய்யும் மாண் [ஒன்]று [யக\*] . . . . .  
. . . . . [து]க-வெட்டி[ஃ]மத்தூ ஸதெய[ர்] இ-
- [3.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்]று [யச\*] இந்நாட்டுக்கெ[ர]யிலார்-  
புது[க்]குடியா[க]ிய [டு]காணார[து]க-வெட்டி[ஃ]மத்தூ ஸதெய[ர்] இ-  
டக்கடவ திரு[ப்]ப[ரி]சா[ர]கஞ்செய்யும் மாண் ஒன்று [யரு\*]
- [4.] இந்நாட்டு வ[க்]க[ரு]க[ர்] ஸதெய[ர்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [யசு\*] இந்நாட்டு [வன்]கொற்ற[க்]குடி ஸ[தெய] . . . . .  
. . . . . [யஎ\*]
- [5.] . [து] ஸதெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்]று  
[யஅ\*] [இந்நாட்டுப்ப[னை]யூர் ஸதெயார் [இ]டக்கடவ திரு[ப்] . . .  
. . . . . [யசு\*]
- [6.] [டவ] திருப்பரிசா[ர]கஞ்செய்யும் மாண் ஒன்று [யய\*] அருமொழிதேவ[வள]-  
நாட்டு . . . . . ண்டான[ழுவெ]ன[ர்]க[ர்]கற்ற[த்துக்]கு[று]ம்ப[ . . . . .  
. . . . . [யக\*]
- [7.] டுக்கெழு[ர்] ஸதெயார் இடக்கடவ திரு[ப்]பரிசாரகஞ்செய்யும் மா[ண்] ஒன்-  
[று] [யஉ\*] இந்நாட்டு[க்]கொண்ணூர் [ஸ]தெய[ர்] இடக்க[ . . . . .  
. . . . . [யக\*]
- [8.] ஆர்வலக்கற்ற[த்து ஆர்வல[த்]து ஸதெய[ர்] இடக்கடவ திருப்பரிசாரகஞ்செ-  
ய்யும் மாண் இரண்டு [யசு\*] [அருமொழி]தேவ[ . . . . .

- <sup>1</sup> Read செந்நூர்க்கூற்றத்து, as in No 70, paragraph 19.



- [4.] யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [எக\*] உய்யக்-  
கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டுக்கா[யா]க்குடி ஸலெயார் இடக்கடவ  
திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [எக\*] இந்நாட்டுத்தளிச்செ-  
ரியான வராசு[?]சாழ்[?]கூ[?]வெ[?]ஜி[?]ம[?]த[?] ஸலெயார் இடக்கடவ [தி]-  
ருப்பரிச[?]ரகஞ்செய்யும் மாண் ஒன்று [எக\*] இந்நாட்டு உலகு . . .  
. . . [ஸலெயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [எக\*]  
இந்நாட்டுக்குறும்புறத்தார் ஸலெயார் இடக்கடவ [திருப்பரிசா]ரகஞ்செ-  
ய்யும் [ம]ரண் இரண்டு [எக\*] உய்யக்கொண்டான்வளநாட்டு . [ஸ]ழ-  
யூர்நாட்டு லொ[?] . . . [ஸி]ஹ[?]
- [5.] கூ[?]வெ[?]ஜி[?]ம[?]த[?] ஸலெயார் இடக்கடவ திருப்பரிச[?]ரகஞ்செய்யும் மா-  
[ண்] இரண்டு [எக\*] உய்யக்கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டு  
தெ[?]வத[?]னம் திருவி[?]டக்க[?] ஸலெயார் இடக்கடவ கணக்கெழுதுங்-  
கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தார்கள் இருவர் [எக\*]  
ராஜே[?]லி[?]ஹ[?]வளநாட்டு[?]பொ[?]ய்கைநாட்டு [ம]ராஜ[?]லி[?]ஹ[?]வளநாட்டு[?]ஜி[?]ம[?]த[?]  
[?] ஸலெயார் [இடக்கடவ திருப்பரிச[?]ரகஞ்செய்யும் மாண் இர-  
[ண்]டு [எக\*] இந்நாட்டுப்பெரும்பு[?]யூர் ஸலெயார் இடக்கடவ திருப்-  
பரிசாரகஞ்செய்யும் மாண் . . . [எக\*] [ராஜே[?]லி[?]ஹ[?]வளநாட்டு  
மிறைக்கூற்ற[?]துக்காம[?]லி ஸலெயார் இடக்கடவ [திருப்பரிசா-  
[?]ஞ்செய்யும் மா-
- [6.] [ண்] இரண்டு [கணக்கெழுதுங்]கரணத்தான் ஒருவன் இவன் இடக்க-  
டவ கீழ்க்கரணத்தார்கள் இருவர் [அக\*] [ராஜே[?]லி[?]ஹ[?]வளநாட்டு  
அண்டாட்டுக்கூற்றத்துத்தெ[?]ர[?]யூர் [ஸலெயார்] இடக்கடவ [திருப்பரிசாரக-  
ஞ்செய்யும் மாண்] . . . [அக\*] . . . . . ஸ்ரீபர[?]ந்தக[?]கூ[?]வெ[?]ஜி[?]ம[?]த[?]  
[?] ஸலெயார் இடக்கடவ [திருப்பரிசாரகஞ்செய்யும் மாண்] நாலு  
கணக்கெழுதுங்]கரணத்தான் ஒருவன் இவன் இடக்கடவ [கீழ்க்க]ரணத்தார்க-  
ள் இருவர் [அக\*] ராஜே[?]லி[?]ஹ[?]வளநாட்டு இந்நம்பர்நாட்டு ஆகனார்  
[ஸ]லெயார் இடக்கடவ திருப்பரிச[?]ரகஞ்செய்யும் மாண் ஒன்று [அக\*]  
இந்நாட்டுப்பை[?]யவானவன்[?]ஹா[?]லி[?]கூ[?]வெ[?]ஜி[?]ம[?]த[?] ஸலெயார் இ-  
டக்கடவ
- [7.] [திருப்பரிசாரகஞ்செய்யும் மாண்] . . . [அக\*] [இந்நாட்டு] [அ]சு[?]ர்  
ஸலெயார் [இடக்கடவ] திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று  
[அக\*] ராஜே[?]லி[?]ஹ[?]வளநாட்டு மி[?]ழ[?]லை[?]ந<sup>1</sup> . . . . .  
[ஸலெயார்] இடக்கடவ திருப்பரிச[?]ரகஞ்செய்யும் மாண் ஒன்று [அக\*]  
ராஜே[?]லி[?]ஹ[?]வளநாட்டு மண்[?]நாட்டு [எ]ம[?]ல[?]லா[?]ர[?]ய<sup>2</sup> [?]தெ[?]வ[?]ல[?]  
[?]ஹா[?]லி[?]கூ[?]வெ[?]ஜி[?]ம[?]த[?] ஸலெயார் இடக்கடவ திருப்பரிச[?]ரக-  
[?]ஞ்செய்யும் மாண் இரண்டு [அக\*] இந்நாட்டு வெம்ப[?]ற்றா[?]ர[?]ய [அ]-  
வனிகாராயண[?]கூ[?]வெ[?]ஜி[?]ம[?]த[?] ஸலெயார் இடக்கடவ [திருப்பரிசாரக-  
ஞ்செய்யும் மாண் இரண்டு] [அக\*] [இந்நாட்டு] இடை[?]யநல்-
- [8.] லூ[?]ர் ஸலெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [அக\*]  
இந்நாட்டு இடை[?] ஸலெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [கூய\*] ராஜே[?]லி[?]ஹ[?]வளநாட்டு . . . . .  
ஸலெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [கூக\*]  
[இந்நாட்டு] [ஸ்ரீபர]ந்த[?]கூ[?]வெ[?]ஜி[?]ம[?]த[?] ஸலெயார் இடக்கடவ

<sup>1</sup> This break may have to be filled up by நாட்டுச்செய்தலுர்; see No. 70, paragraph 75.

<sup>2</sup> Read தெருவொக[?].

திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [கூஉ\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு  
[ந]ல்லாற்றாநாட்டுக்கதவா[ய்]மெது ஸ[ல]லெயார் இடக்கடவ திருப்பரிசா-  
ரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஉ\*] இந்நாட்டு லெஹநகாட்டு[ர] ஸ[ல]லெ-  
யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யு-

[9.] ம் மாண் . . . [கூச\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு . . . . .  
. . . . . [லமா]ன புலியூர் ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [கூடு\*] இந்நாட்டு ஸ்ரீஹநா[ர]யண[ஜ]க[டு]வெ[ஜ]பி[ஜ]மெது  
ஸ[ல]லெயார் இடக்கடவ ஸ்ரீஹநா[ர]யண[ஜ]க[டு]வெ[ஜ]பி[ஜ]மெது திரு-  
ப்பரிசாரகஞ்செய்யும் மாண் [ப]ன்னிரண்டு [கூச\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு-  
க்குறுக்கைநாட்டுக்குறுக்கை ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யு-  
யும் மாண் ஒன்று [கூச\*] [இ]ந்நாட்டுக்காவிரிமெது ஸ[ல]லெய[ர]ர்  
[இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஅ\*] இந்நாட்டு-  
க்கட[லங்குடி] ஸ[ல]லெயார் [இ]டக்கடவ திருப்பரிசாரகஞ்செ-

[10.] [ய்யு]ம் மாண் ஒன்று [கூச\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டுத்[திருவாவிநாட்டு]-  
க்கா . . . . . [ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்]  
மாண் ஒன்று [ர\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டுத்[திருவாவிநாட்டு]-  
. . . . . [க]குடி [ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] [ம]ர-  
[ண்] ஒன்று [ரக\*] இந்நாட்டுத்திருநந்தியூர் ஸ[ல]லெயார் இடக்கடவ திருப்-  
பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [ரஉ\*] [இ]ந்நாட்டு மாறபிசுரேஷ்ஜ-  
க[டு]வெ[ஜ]பி[ஜ]மெது ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் இரண்டு [ரக\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு வெண்ணையூர்நாட்டுப்-  
[பெருங்கண்பூர் ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] மாண்  
ஒன்று [ரச\*] இந்நாட்டுப்பாப்ப[ர]குடி

[11.] [ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] . . . . . [ரடு\*]  
. . . . . [இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] மாண்  
ஒன்று [ரக\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு\* . . . . .  
[கெ]வெ[ஜ]பி[ஜ]மெது ஸ[ல]லெயார் [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் இரண்டு [ரக\*] [இ]ந்நாட்டுத்திருக்கமலத்து [ஸ[ல]லெயார் இ]ட-  
க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ரஅ\*] இந்நாட்டுத்தெனூர்  
[ஸ[ல]லெயார் இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ரக\*]  
ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு [ந]ரங்கு[ந்நாட்டு] நாங்கு[ந்நாட்டு] ஸ[ல]லெயார் [இ]ட-  
கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ரய\*] இந்நாட்டுக்-  
குன்றத்து ஸ[ல]லெயார் இடக்கடவ திருப்பரிசா-

[12.] [ரகஞ்செய்யும்] மாண் ஒன்று [ரயக\*] இந்நாட்டு\* . . . . .  
. . . [மாண் ஒன்று [ரயஉ\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு அகிகை[ம]<sup>1</sup>  
. . . . . [வ] திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு  
[ரயஉ\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டுக்கொண்டநாட்டுப்பஞ்சவந்திஹா[டு]ஷ்ஜ-  
க[டு]வெ[ஜ]பி[ஜ]மெது [ஸ[ல]லெயார் இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ர]-  
ண் இரண்டு [ரயச\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு நெல்லூர்நாட்டுக்குமராடி-  
[கூ]வெ[ஜ]பி[ஜ]மெது ஸ[ல]லெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
ம[ர]ண் ஒன்று [ரயடு\*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டுப்பி[டி]லூர்நாட்டு ந[ய]-  
திரமெது ஸ[ல]லெயார் இடக்கடவ திருப்-

[13.] [பரிசாரகஞ்செய்யும்] [ம]ரண் ஒன்று [ரயச\*] . . . . .  
[கெ]வெ[ஜ]பி[ஜ]மெது [ஸ[ல]லெயார் இ]டக்கடவ திருப்பரிசாரக . . . . .

<sup>1</sup> Read அகிகைமங்கைநாட்டு, as in No. 70, paragraph 105.

[18.] ஸ்ரஹிணந் ஒருவன் திருப்பரிசாரகஞ்செய்யும் ம[ரண் மூ]ன்று [ரநஅ\*]  
நீ[து][விதைவளநாட்டு\*] . . . . ந்த[ர]நாட்டு வி[சை]பா[டு]ய[லுத-வெ-  
ழை-மல-த- ஸ]டுவ[ய]ார் இ[ட]க்கட[வ] . . . . . [ரநச\*]  
நி[தி]விதைவளநாட்டு ஆ[லு]ர்க்கூற்றத்து இ[ரு]ம்[புத]லர்கிய மன[ரு]வருளா-

<sup>1</sup> This break has probably to be filled up by  $\overline{\pi\alpha}\text{---}\overline{\zeta\zeta\pi\mu}$ ; see No. 57, paragraph 8.





5. The members of the assembly of [Śu]r[â]n[kuḍi] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

6. The members of the assembly of [Ârâ]rîrûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

7. The members of the assembly of Pallavaṇmahâdêvi-chaturvêdimāṅgalam in Puṇṅgarambai-nâḍu, (*a subdivision*) of Arumoriḍêva-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

8. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimāṅgalam in the same *nāḍu* have to supply two Brahmachârins as temple servants.

9. The members of the assembly of Perumbalamarudûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

10. The members of the assembly of Kaḷappâr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

11. The members of the assembly of Śin[gal]ântaka-chaturvêdimāṅgalam in the same *nāḍu* have to supply one Brahmachârin as temple servant.

12. The members of the assembly of [Śaṅga . . . . .], *alias* Arumori]dêva-chaturvêdimāṅgalam, in the same *nāḍu* have to supply two Brahmachârins as temple servants.

13. The members of the assembly of Keṇuvattûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

14. The members of the assembly of . . . . . chaturvêdimāṅgalam . . . . . have to supply one Brahmachârin as temple servant.

15. The members of the assembly of K[ôyilârpudu]k[kuḍi], *alias* Kôḍaṇḍarâma-chaturvêdimāṅgalam, in the same *nāḍu* have to supply one Brahmachârin as temple servant.

16. The members of the assembly of Va[ṅga]na[gar] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

17. The members of the assembly of [Vaṇ]korra[ṇ]guḍi in the same *nāḍu* . . . . .

18. The members of the assembly of . . . . . have to supply one Brahmachârin as temple servant.

19. The members of the assembly of Pa[nai]yûr in the same *nāḍu* have to supply . . . . .

20. . . . . one Brahmachârin as temple servant.

21. . . . . Ku[rū]m[ba] . . . . . in . . . . . nḍâ[r]ai-[vê]lûr-kûrram, (*a subdivision*) of Arumoriḍêva-vaḷanâḍu, . . . . .

22. The members of the assembly of Kûrûr . . . . . have to supply one Brahmachârin as temple servant.

23. The members of the assembly of Koṇṇûr in the same *nāḍu* . . . . .

24. The members of the assembly of Ârvalam in Ârvala-kûrram . . . . . have to supply two Brahmachârins as temple servants.

25. . . . . [A]ru[moriḍêva] . . . . . one Brahmachârin as temple servant.

26. The members of the assembly of Vali[va]lam in the same *nāḍu* have to supply . . . . . as temple servant.

27. . . . . one Brahmachârin as temple servant.
28. The members of the assembly of Mâli[nû]r in the same *nâḍu* have to supply one Brahmachârin as temple servant.
29. The members of the assembly . . . . . have to supply one Brahmachârin as temple servant.
30. . . . . of [A]rīñji[gai-chaturvêdimangalam] in the same *nâḍu* . . . . .
31. . . . . one Brahmachârin as [temple servant].
32. . . . . in Pu[liyâ]r-nâḍu, (*a subdivision*) of Arumori-dêva-vaḷanâḍu, . . . . .
33. . . . . one Brahmachârin as temple servant.
34. . . . . (*a subdivision*) of Arumoridêva-vaḷanâḍu, . . . . .
35. . . . . have to supply two Brahmachârins as temple servants.
36. . . . . [Irañ] . . . . . in the same *nâḍu* . . . . .
37. The members of the assembly of . . . . . *alias* Paramêśvaramangalam, . . . . . have to supply . . . . . as temple servant.
38. The members of the assembly of . . . . . mangalam . . . . . have to supply two Brahmachârins as temple servants.
39. . . . . in the same *nâḍu* . . . . .
40. The members of the assembly . . . . . (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply . . . . .
41. . . . . have to supply . . . . .
42. . . . . in Śer[rûr-kûrram], (*a subdivision*) of Kshatriya-śikhâmaṇi-vaḷanâḍu, . . . . .
43. The members of the assembly of [Kuḍa]vâyil . . . . . have to supply one Brahmachârin as temple servant.
44. . . . . Nâlûr in the same *nâḍu* . . . . .
45. The members of the assembly of . . . . . have to supply one Brahmachârin as temple servant.
46. . . . . in Tê[vûr-nâḍu], (*a subdivision*) of Kshatriya-śikhâmaṇi-vaḷanâḍu, have to supply . . . Brahmachârin as temple servant.
47. . . . . one Brahmachârin as temple servant.
48. . . . . [in the same *nâḍu*] . . . . . Brahmachârin as temple servant.
49. The members of the assembly of [Kaḷlûr, *alias*] Śannamangalam, . . . . . have to supply one Brahmachârin as temple servant.
50. The members of the assembly of Ma[ru]gal . . . . . have to supply one Brahmachârin as temple servant.
51. The members of the assembly . . . . . in Vêlâ-[nâḍu], (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
52. The members of the assembly of . . . . . [nû]r, *alias* Dânatonga-chaturvêdimangalam, in . . . . ., (*a subdivision*) of Kshatriya-śikhâmaṇi-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

53. The members of the assembly of Ku[n]davai-chaturvêdimangalam in Mu[r]ai[yû]r-nâdu, (*a subdivision*) of Kshatriyasikhâmani-vaḷanâdu, have to supply one Brahmachârin as temple servant.

54. The members of the assembly of Tanḍa[ttôtt]am, *alias* Mummaḍi-Śôra-chaturvêdimangalam, in Tirunaraiyâr-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one Brahmachârin as temple servant (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

55. The members of the assembly of Tiruk[ku]ḍa[mû]kki[l] in Pâm[bu]ra-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârin as temple servants.

56. The members of the assembly of Ambapurattûr in Am[ba]r-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply . . . Brahmachârin as temple servant.

57. The members of the assembly of Avvainallûr and the members of the assembly of [Pi]r[e]ṭṭaikudi in the same *nâdu* have to supply one Brahmachârin as temple servant.

58. The members of the assembly of Tiruma[ralai] in Veṇṇâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârin as temple servants.

59. The members of the assembly of Kêra[l]ântaka-chaturvêdimangalam in the same *nâdu* have to supply two Brahmachârin as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

60. The members of the assembly of Vaigal, *alias* Vâṇavaṇmahâdêvi-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

61. The members of the assembly . . . . . in [Tir]ai[mâr]nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one Brahmachârin as temple servant.

62. The members of the assembly . . . . . in Ti[ruva]rundâr-nâdu], (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârin as temple servants.

63. The members of the assembly of Nallûrpu[du]kkudi in the same *nâdu* have to supply two Brahmachârin as temple servants.

64. The members of the assembly of Vâra[gû]r in the same *nâdu* have to supply two Brahmachârin as temple servants.

65. The members of the assembly of Akkalûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

66. The members of the assembly of [Vi]ḷainagar, *alias* Nittavinôda-chaturvêdimangalam, in Viḷai-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one Brahmachârin as temple servant.

67. The members of the assembly of Perumuḷai in the same *nâdu* have to supply one Brahmachârin as temple servant.

68. The members of the assembly of [Pari]yalûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

69. The members of the assembly of Râjêndrasimha-chaturvêdimangalam in [Â]kkûr-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârin as temple servants.

70. The members of the assembly of Tirukkaḍavûr in the same *nâdu* have to supply two Brahmachârin as temple servants.

71. The members of the assembly of [Talai]ehchangâdu in the same *nâdu* have to supply two Brahmachârins as temple servants.

72. The members of the assembly of Kâ[yâ]kkuḍi in Kurumbûr-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

73. The members of the assembly of [Taḷichehê]ri, *alias* [Parâkrama]-Ŝôra-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

74. The members of the assembly of Ulagu . . . . in the same *nâdu* have to supply one Brahmachârin as temple servant.

75. The members of the assembly of [Kuru]mbapurattûr in the same *nâdu* have to supply two Brahmachârins as temple servants.

76. The members of the assembly of Chô[ḷa] . . . . [sim]ha-chaturvêdimangalam in . . r[ai]yûr-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

77. The members of the assembly of Tiruviḍaikkari, a *dēvadāna* in Kurumbûr-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one accountant who shall write the accounts; the latter has to supply two under-accountants.

78. The members of the assembly of [Gaṇḍa]râditya-chaturvêdimangalam in Poygai-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply two Brahmachârins as temple servants.

79. The members of the assembly of Perum[bu]liyûr in the same *nâdu* have to supply . . . Brahmachârin as temple servant.

80. The members of the assembly of Kâma[rava]lli in [Mīrai]-kûrram, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply two Brahmachârins as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

81. The members of the assembly of Toṛûr in Aṇ[ḍâ]ṭṭu-kûrram, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply . . . Brahmachârin as temple servant.

82. The members of the assembly of Śrī-Par[â]n[taka-chaturvêdimanga]lam . . . . have to supply four Brahmachârins as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

83. The members of the assembly of Âḍanûr in Innambar-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply one Brahmachârin as temple servant.

84. The members of the assembly of Paṛaiya-Vâṇavanmahâdēvi-chaturvêdimangalam in the same *nâdu* have to supply . . . Brahmachârin as temple servant.

85. The members of the assembly of Aśugûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

86. The members of the assembly of [Ŝēynallûr]<sup>1</sup> in Mi[ra]lai-[nâdu], (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply one Brahmachârin as temple servant.

87. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdēvi-chaturvêdimangalam, in Maṇṇi-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply two Brahmachârins as temple servants.

<sup>1</sup>Ŝēynallûr is perhaps identical with Śēyñalûr, the birth-place of the Śaiva saint Chaṇḍēśvara; see the *Periappurāṇam*, Madras edition of 1888, p. 79.

88. The members of the assembly of Vem[ba]rrûr, *alias* [A]vaṇinârâyaṇa-chaturvêdimangalam, in the same *nâḍu* have to supply two Brahmachârins as temple servants.
89. The members of the assembly of Idai[yarnal]lû[r] in the same *nâḍu* have to supply one Brahmachârin as temple servant.
90. The members of the assembly of [Idavai] in the same *nâḍu* have to supply one Brahmachârin as temple servant.
91. The members of the assembly . . . . . (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
92. The members of the assembly of [Śrî-Par]ânta[ka-chatu]rvêdimangalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.
93. The members of the assembly of Kadavâ[y]maṅgalam in [Na]llârûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
94. The members of the assembly of Mahêndrakôṭṭûr in the same *nâḍu* have to supply . . . Brahmachârin as temple servant.
95. The members of the assembly of . . . . . [lam], *alias* Puliyûr, in . . . . ., (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
96. The members of the assembly of Śrî-Vîranâr[âyaṇa]-chaturvêdimangalam in the same *nâḍu* have to supply one Brâhmaṇa as temple treasurer (*and*) twelve Brahmachârins as temple servants.
97. The members of the assembly of Kuṛukkai in Kuṛukkai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
98. The members of the assembly of Kâvirimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.
99. The members of the assembly of Kaḍa[laṅgu]ḍi in the same *nâḍu* have to supply one Brahmachârin as temple servant.
100. The members of the assembly of Kâ . . . . . [in Tiru-vâli-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu], have to supply one Brahmachârin as temple servant.
101. The members of the assembly of . . . . . [k]kuḍi in [Ti] . . . . ., <sup>1</sup> (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
102. The members of the assembly of Tirunaṇṇiyûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.
103. The members of the assembly of Mârapidugudêvi-chaturvêdimangalam in the same *nâḍu* have to supply two Brahmachârins as temple servants.
104. The members of the assembly of [Pe]ru[ṅga]nbûr in Ven[ṇaiyû]r-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
105. The members of the assembly of Pâp[pa]rkuḍi in the same *nâḍu* have to supply . . . . . as temple servant.
106. . . . . have to supply one Brahmachârin as temple servant.

<sup>1</sup> Paragraphs 90 and 91 of No. 70 show that the missing name of the district was Tiru[vin]dalûr-nâḍu.

107. The members of the assembly of . . . . . [chatu]rvêdimanṅalam in . . . . . ,<sup>1</sup> (*a subdivision*) of R[âjêndrasimha-vaḷanâḍu], have to supply two Brahmaehârin as temple servants.

108. The members of the assembly of Tirukkaṛumalam in the same *nâḍu* have to supply one Brahmaehârin as temple servant.

109. The members of the assembly of Têṇûr in the same *nâḍu* have to supply one Brahmaehârin as temple servant.

110. The members of the assembly of Nâ[ṅgûr] in Nâṅgûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmaehârin as temple servants.

111. The members of the assembly of Kuṇṇam in the same *nâḍu* have to supply one Brahmaehârin as temple servant.

112. . . . . in the same *nâḍu* . . . . . one Brahmaehârin . . . . .

113. . . . . in Adigai[maṅgai-nâḍu], (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmaehârin as temple servants.

114. The members of the assembly of Pañchavaṇmahâdêvi-chaturvêdimanṅalam in Koṇḍa-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmaehârin as temple servants.

115. The members of the assembly of Kumarâditya-chaturvêdimanṅalam in Ne[luvûr]-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmaehârin as temple servant.

116. The members of the assembly of Nayadîramanṅalam in Piḍavûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmaehârin as temple servant.

117. The members of the assembly of . . . . . [chaturvêdimanṅalam] . . . . . have to supply . . . . . as temple servant.

118. The members of the assembly of [Ma]hêndramanṅalam . . . . . have to supply one Brahmaehârin as temple servant.

119. The members of the assembly of Kshatri[ya]simha-chaturvêdimanṅalam in the same *nâḍu* have to supply one Brahmaehârin as temple servant.

120. The members of the assembly of Tiruvellarai in [Vaḍa]va[ri]-nâḍu, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply two Brahmaehârin as temple servants.

121. The members of the assembly of Parâkrama-[Ś]ô[ra-chatu]rvêdimanṅalam in Ka[lâra-kûr]ram, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply . . . . .

122. The members of the assembly . . . . . have to supply . . . . . as temple servant.

123. The members of the assembly of Śaṅgatti-chaturvêdimanṅalam in . . . . . kkaṇḍam . . . . . have to supply one Brahmaehârin as temple servant.

124. The members of the assembly of Râjâśraya-chaturvêdimanṅalam in Urai-yûr-kûrram, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brâhmaṇa as temple treasurer (*and*) two Brahmaehârin as temple servants.

125. The members of the assembly of A[rinji]g[ai]-chaturvêdimanṅalam in the same *nâḍu* have to supply . . . . . as temple servant.

<sup>1</sup> Paragraphs 99 and 100 of No. 70 show that the missing name of the district was Tirukkaṛuma[la-nâḍu].

126. The members of the assembly of . . . . . [tan]ḍalai . . . . .  
 . . . . . (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachârin  
 as temple servant.

127. . . . . one Brahmachârin as temple servant.

128. The members of the assembly of Kârṛali-chaturvêdimanḡalam in Taṭṭai-  
 ga[la]-nâḍu, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachâ-  
 rin as temple servant.

129. The members of the assembly of Śôṛa-Uttama-chaturvêdimanḡalam in  
 Śûralûr-kûṛram, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brah-  
 machârin as temple servant.

130. The members of the assembly of . . . . . dimanḡalam in  
 [Vi]l[â-n]âḍu, (*a subdivision*) of Pâṇḍyakulâśâni-vaḷanâḍu, have to supply two  
 Brahmachârins as temple servants.

131. [The members of the assembly of Śôṛama]hâdêvi-chaturvêdimanḡalam]  
 in the same [nâḍu have to supply] one [Brahmachârin as temple servant].

132. The members of the assembly of [Ma]lari, *alias* Śrîkaṇḍa-chaturvêdimanḡ-  
 galam, in the same nâḍu have to supply one Brahmachârin as temple servant.

133. The members of the assembly of Iḍaiyâṛrumanḡalam in Iḍaiyâṛru-nâḍu,  
 (*a subdivision*) of Pâṇḍyakulâśâni-vaḷanâḍu, have to supply two Brahmachârins as  
 temple servants.

134. The members of the assembly of Tonḍa[v]ai-chaturvêdimanḡalam in the  
 same nâḍu have to supply one Brahmachârin as temple servant.

135. . . . . in the same nâḍu have to supply one Brahmachârin  
 as temple servant.

136. The members of the assembly of . . . . . chaturvêdimanḡalam . . .  
 . . . . . (*a subdivision*) of Pâṇḍyakulâśâni-vaḷanâḍu], have to supply  
 one Brahmachârin as temple servant.

137. The members of the assembly of Tiru[p]pêr in Eyi-nâḍu, (*a subdivision*) of  
 Pâṇḍyakulâśâni-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

138. The members of the assembly of Râjakêsari-chaturvêdimanḡalam in  
 Nallûr-nâḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanâḍu, have to supply one Brâhmaṇa  
 as temple treasurer (*and*) three Brahmachârins as temple servants.

139. The members of the assembly of Vi[śai]yâ[la]ya-[chaturvêdimanḡalam] <sup>1</sup>  
 in . . . . . nd[âra]-nâḍu, (*a subdivision*) of Ni[ttaviṇôḍa-vaḷanâḍu], have to  
 supply . . . . .

140. The members of the assembly of I[ru]m[buda]l, *alias* Manuku[laśûlâ]-  
 ma[ni-chaturvê]dimanḡalam, in Â[vûr]-kûṛram, (*a subdivision*) of Nittaviṇôḍa-  
 vaḷanâḍu, have to supply two Brahmachârins as temple servants.

141. The members of the assembly of [Âmu]tti[ra]valli in the same nâḍu have  
 to supply two Brahmachârins as temple servants.

142. The members of the assembly of Jananâtha-chaturvêdimanḡalam in Muḍi-  
 chehônâḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanâḍu, have to supply two Brahmachârins

<sup>1</sup> This village owes its name to the Chôḷa king Vijayâlaya, the earliest known ancestor of Râjarâja; see  
 the Table in Vol. I, p. 112.



as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply [two] under-accountants.

143. . . . . one Brahmachârin as temple servant.

144. The members of the assembly of [Kî]r[p]pû[n̄di],<sup>1</sup> *alias* [Olôka]mahâdêvi-chaturvêdimangalam, in Venni-kûrram, (*a subdivision*) of Nittavinôda-valanâdu, have to supply two Brahmachârins as temple servants.

145. The members of the assembly of [Pû]vanûr, *alias* Avanikêsari-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

#### No. 70. ON THE OUTSIDE OF THE EAST ENCLOSURE.

This inscription consists of a list of villages in the Chôla country, which had to supply watchmen for the temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. The last paragraph (114) states that, owing to want of space, the inscription is continued on the south of "the gate of Râjarâja," *i.e.*, on the left of the entrance to the second *gôpura*. This missing portion is identical with the inscription No. 57, which professes to be the continuation of an incomplete inscription on the north of "the gate of Râjarâja," *i.e.*, on the right of the entrance to the second *gôpura*.

#### TEXT.

##### First section.

- [1.] . . . . . [கங்கப]ராடி[யுந்]த[டி]கைபா[டியும்] துளம்[ப்பாடியுந்]-  
குடமலைநாடு[க்]கொல்லமுங்க[வி]ங்கமும் முரட்டெ[ழி]ல் [சி]ங்களர் ஈழமண்டல-  
மும் இரட்டபாடி எழநா இலக்க[மும்] முன்[னி]ர்ப்பழந்[திவு] ப[ன்]ன[னி]ரா[யி]-  
ரமுந்[திண்டிதல்] வெ[ன்]நி[தித்தண]டாற்கொண்ட தன்னெ[ழி]ல் வளரு[ழி]யுனெ-  
ல்லாயாண்டு[தொ]மு[தக] [வி]ளங்கும் யா[ண்டெ] செ[ழி]ய[னா]த்தெசு கெ[ர]ன்  
கெ[ர]ரா[ஜ]கல[ரிவ]யி[தி]ரா[ன] ப[ரி]ரா[ஜ]ரா[ஜ]உ[வர்க்கு] யாண்டு [இருப]த்-  
[தொ]ன்[பத]ர[வ]து வ[ரை] உ[டை]யார் [பரி]ரா[ஜ]ரா[ஜ]உ[வர்க்கு] உ[டையார்]  
[பரி]ரா[ஜ]ரா[ஜ]யா[தி] [உடைய]ரார்க்குச்சொழமண்டலத்[து] ஸூ-  
[2.] . . . . . [வு]ம் இ[ட்ட] [திருமெ]ய்காப்பார்க[னா]க்[கு]ப்[பெ]-  
ரா[ல்] [ஆ]ட்டை வட்ட[ன்] நூற்[து]க்கவநெல்லுத்திருமெய்[தா]ப்[பு]ரார்க[னா] இ[ட்ட]  
அவ்வவர் ஊர்களில[ர]ரொ அளக்கக்கடவார்களா[கவு]ம் இந்நெல் அவ்வ[வ]ர்  
ஊர்களிலார்க்கு உ[ரு]ரா[தி]கூவல் [ஆ]ட்ட[ரண்]டு தொ[று]ம் [த]ன் கட[னா]மக்-  
[கு]ச்செலவு பெறவும் ப[டி] செலவு [பெ]றவும் ஆக இ[ப்ப]டி நி[வ]ந்த-  
மாக உடைய[ர்] [பரி]ரா[ஜ]ரா[ஜ]உ[வர்க்கு] [திருவாய்] மொழிந்தரு[ளின]படி  
[க]ல்வில் வெட்டிய[து] [க\*] அருமொழி[தெ]வவ[னா]ட்டு இ[ந்]க[னா]ட்டு  
[வி]ம[லசித்த]ம[து] ஸ[லெ]யார் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்  
[உ\*] அ[ரு]மொ-  
[3.] [திருமெ]ய்காப்பு\* . . . . . [ன]லாகிய<sup>2</sup> மதனமஞ்சரி[ஆக]-  
வெட்டிம[து] ஸ[லெ]யார் இடக்கடவ திருமெய்காப்பு\*] . . . . . [ந\*]  
[இந்நாட்டு\*]க்[கு]ன்றியூர் ஸ[லெ]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும்  
[ச\*] அருமொழி[தெ]வவ[னா]ட்டுப்பறந்[கா]ம்[பை]நாட்டுப்பல்[லவன்]ஹ[ர]தெ-  
[வி]யு[து]வெட்டிம[து] ஸ[லெ]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும்

<sup>1</sup> On page 229, paragraph 17, read likewise [Kîrpp]ûn̄di.

<sup>2</sup> Paragraph 5 of No. 9 and paragraph 3 of No. 69 show that before னலாகிய we have to supply அருமொழிதெவவனாட்டு தென்மலிநாட்டு தெட்டெ.

83

கூ[திரியஸி]வாணி[வ]ளநாட்டுப்பனையூர்நாட்டுப்புகொ[க]மாணிக்கலு[க]வெல்லு[க]பி[க]ம-  
 உ[க]வ[க] வலெய[க]ர[க] இடக்கடவ திருமெய்காப்பு ஒன்றும் [கௌ\*]  
 [உய்ய]க்[க]கா[க]ண்டான்வளநாட்டு[க]திரு[க]ந[க]ம[க]யூ[க]ர்நாட்டுத்தண்ட[க]தெ[க]ரட்டமான  
 [மு]ம்மடிசொழி[க]வெல்லு[க]பி[க]ம[க]வ[க] வலெய[க]ர[க] இடக்கடவ. திருமெய்காப்பு  
 ஒன்றும் [கௌ\*] உய்யக்கொண்டான்[க]வளநாட்டுப்பா[க]ம்பு[க]நா[க]ட்டுப்பா[க]ம்பு[க]ர[க]த்-  
 து[க] வலெய[க]யார் இ[க]டக்க[க]டவ திரு[க]மெய்காப்பு ஒன்றும் [சய\*] இந்-  
 நாட்டுக்கை[க]டய்க்[க]குடி [வ]லெய[க]யார் இ[க]டக்க[க]டவ திரு[க]மெய்காப்பு ஒன்றும்  
 [சக\*] இ[க]ந்[க]ர-

Second section.

- [1.] [க]ட[க] நல்[க]லாலூர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சௌ\*] உய்யக்-  
 கொண்டான்வளநாட்டு [க]யும்பர்நாட்டு [க]திய[க]ராயகுறும்பல் ஊரார் இடக்கட[க]வ  
 திருமெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டு நல்லமுந்தூர் [ஊ]ரார்
- [2.] [இ]ட[க]கடவ திருமெய்காப்பு ஒன்றும் [சௌ\*] உய்யக்கொண்டான்வளநாட்டு  
 ம[க]ரு[க]கல்நாட்டு ம[க]ரு[க]தலூர் ஊரார் இ[க]டக்க[க]டவ திரு[க]மெய்காப்பு ஒன்றும்  
 [சௌ\*] உய்யக்கொண்டான்[க]வளநாட்டு வெண்ணுட்டுத்திரு[க]மு[க]ழை[க] வ-
- [3.] லெய[க]யார் இடக்கடவ திரு[க]மெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டு வைக்கலா-  
 [க]ய வானவன்[க]ய[க]ர[க]பெ[க]ய[க]வெல்லு[க]பி[க]ம[க]வ[க] வலெய[க]யார் இ[க]டக்க[க]டவ  
 திரு[க]மெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டுத்திரு[க]ந[க]ல்லத்து வலெய[க]யார் இ[க]ட-  
 க்க[க]ட-
- [4.] வ திருமெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டுக்கரு[க]வி[க] ஊ[க]ரார் இ[க]டக்க-  
 [க]டவ திரு[க]மெய்காப்பு இ[க]ர[க]ண்[க]டு[க]ம் [சௌ\*] இந்நாட்டு வய[க]லூர் ஊரார்  
 இடக்கடவ திரு[க]மெய்காப்பு ஒன்றும் [சௌ\*] உய்யக்கொண்டான்[க]வளநாட்டு  
 நாட்டுத்திரு[க]நாட்டுச்சாத்தனார் வ-
- [5.] லெய[க]யார் இ[க]டக்க[க]டவ திரு[க]மெய்காப்பு ஒன்றும் [சௌ\*] உய்யக்கொண்டான்-  
 வளநாட்டுத்திருவழுந்தூர்நாட்டு அக்கனூர் வலெய[க]யார் இடக்கடவ திரு[க]மெ-  
 ய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டு அயற்காட்டு ஊரார் இடக்கடவ திரு-  
 மெய்காப்பு ஒன்-
- [6.] தும் [சௌ\*] உய்யக்கொண்டான்[க]வளநாட்டு விளைநாட்டு விளைநகராகிய நி[க]த்-  
 வினெதலு[க]வெல்லு[க]பி[க]ம[க]வ[க] வலெய[க]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும்  
 [சௌ\*] இந்நாட்டுப்பெருமுனை வ[க]லெய[க]யார் இ[க]டக்க[க]டவ திரு[க]மெய்காப்பு  
 ஒன்றும் [சௌ\*]
- [7.] [இ]ந்நாட்டுப்பறியலூர் வ[க]லெய[க]யார் இ[க]டக்க[க]டவ திருமெய்காப்பு ஒன்றும்  
 [சௌ\*] இந்நாட்டுத்திரு[க]நாட்டு ஊ[க]ரார் இடக்கடவ திரு[க]மெய்காப்பு ஒன்-  
 றும் [சௌ\*] உய்யக்கொண்டான்வளநாட்டு ஆக்கூர்நாட்டு ராஜேந்திர-  
 [க]ய[க]வெல்லு[க]பி[க]ம[க]வ[க] வலெய[க]யார்-
- [8.] ர் இ[க]டக்க[க]டவ திரு[க]மெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டுத்திரு[க]கட-  
 லூர் வ[க]லெய[க]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டுத்-  
 த[க]யை[க]ச்சங்காட்டு வலெய[க]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சௌ\*]  
 உய்யக்கொண்டான்[க]வளநாட்டுக்கு[க]று[க]யூர்-
- [9.] நாட்டுத்தனிச்ச[க]சரியான வ[க]ராகு[க]சொழி[க]வெல்லு[க]பி[க]ம[க]வ[க] வலெய[க]யார்  
 இடக்கடவ திருமெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டு இறையான்செரி  
 வ[க]லெய[க]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சௌ\*] இந்நாட்டுத்-  
 தெவதானந்திரு[க]வி-
- [10.] இ[க]டக்க[க]டவ வலெய[க]யார் இ[க]டக்க[க]டவ திரு[க]மெய்காப்பு ஒன்றும் [சௌ\*]  
 இந்நாட்டு நெடுங்காட்டு ஊரார் இடக்கடவ திரு[க]மெய்காப்பு ஒன்றும்

[சுசு\*] ராஜேந்திரவரஹவளநாட்டுப்பொய்கைநாட்டு மன்னராஜகுலத-  
வெய்யுழைம[த]வ ஸ்ரீமெய்யார் இடக்கடவ

[11.] [திருமெய்காப்பு இரண்டும் [சுசு\*] இந்நாட்டுப்பெரும்புனியூர் ஸ்ரீமெய்யார்  
[இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுசு\*] ராஜேந்திரவரஹவளநாட்டு  
[மி]றைக்கூற்றத்து வாசுதேவஸக[ர]<sup>1</sup>ஜகமெய்யுழைம[த]வ ஸ்ரீ-  
மெய்யார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுசு\*] ராஜேந்திரவரஹ-  
வளநாட்டு]-

[12.] ௫ அண்டநாட்டுக்கூற்றத்துக்கவைமத்தலையாகிய பண்டிதசொழிஜகமெய்யுழை-  
ம[த]வ ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுசு\*] இந்நாட்-  
டுச்சத்திமங்கலத்து ஊரார் [இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுசு\*]  
ராஜேந்திரவரஹவளநாட்டு இன்னம்பர்நாட்டுப்பழை-

[13.] யவானவன்ஹராஜேந்திரவரஹவளநாட்டுமெய்யுழைம[த]வ ஸ்ரீமெய்யார் [இடக்கடவ திரு-  
மெய்காப்பு ஒன்றும் [எய\*] இந்நாட்டு அசகூர் ஸ்ரீமெய்யார் இடக்கடவ  
திருமெய்காப்பு ஒன்றும் [எக\*] இந்நாட்டுக்கோட்டையூர் [ஸ்ரீமெய்யார்]  
[இடக்கடவ திருமெய்காப்பு ஒன்றும் [எஉ\*] இந்நாட்டு

[14.] எராகிய மும்மடிசொழிமங்கலத்தார் இடக்கடவ [திருமெய்காப்பு ஒன்றும்  
[எந\*] இந்நாட்டு [ஸ்ரீ]பராந்தகஜகமெய்யுழைம[த]வ ஸ்ரீமெய்யார் [இட]-  
க்கடவ திருமெய்காப்பு இரண்டும் [எச\*] ராஜேந்திரவரஹவளநாட்டு மிழலை-  
நாட்டுச்ச[த]ச[ய]நல்லூர் ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு

[15.] ய்காப்பு ஒன்றும் [எரு\*] ராஜேந்திரவரஹவளநாட்டு [மண்ணிநாட்டு எம்-  
[ந]ல்லூராகிய <sup>2</sup>தெருமெய்யுழைம[த]வ ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு  
ஒன்றும் [எசு\*] இந்நாட்டு வெம்பற்றாராகிய  
[அ]வனினா[ர]யணஜகமெய்யுழைம[த]வ ஸ்ரீ-

[16.] மெய்யார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [எஎ\*] இந்நாட்டு  
இடவை ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [எஅ\*] இந்நாட்டு  
பனந்தாடி ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும்  
[எசு\*] ராஜேந்திரவரஹவளநாட்டு வினத்தூர்நாட்டு-

[17.] க்காட்டுர் ஸ்ரீமெய்யார் [இடக்கடவ திருமெய்காப்பு ஒன்றும் [அய\*] ராஜேந்திர-  
வரஹவளநாட்டுக்காரநாட்டு ஒ . . . . . ர் ஸ்ரீமெய்யார் இடக்கடவ  
திருமெய்காப்பு ஒன்றும் [அக\*] தனியூர் ஸ்ரீ[ரக]ரா[யண]ஜகமெய்யுழை-  
ம[த]வ ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு

[18.] ப்பு ஆறும் [அஉ\*] ராஜேந்திரவரஹவளநாட்டுக்குறுக்கைநாட்டுக்குறுக்கை  
ஸ்ரீமெய்யார் [இடக்கடவ திருமெய்காப்பு ஒன்றும் [அந\*] இந்நாட்டுக்-  
காவிளிம[த]வ ஸ்ரீமெய்யார் [இடக்கடவ திருமெய்காப்பு ஒன்றும்  
[அச\*] இந்நாட்டுக்காட்டியார்வாழ்வுதெய்து ஸ்ரீ-

[19.] மெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அரு\*] இந்நாட்டு [வரகூர்  
ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு . . . . . [அசு\*] இந்நாட்டுக்-  
கடவ[த]குடி ஸ்ரீமெய்யார் [இடக்கடவ திருமெய்காப்பு ஒன்றும் [அஎ\*]  
[ராஜேந்திரவரஹவளநாட்டுத்திருவாவிநாட்டு [ம]வ்விருடி]

[20.] ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அஅ\*] இந்நாட்டுத்திருவாவி  
ஸ்ரீமெய்யார் இடக்கடவ திருமெய்காப்பு . . . . . ம் [அசு\*] ராஜேந்திர-  
வரஹவளநாட்டுத்திருவிந்நாட்டு . . . . . [ஸ்ரீமெய்யார் இடக்க-  
டவ திருமெய்காப்பு ஒன்றும் [சுய\*] இந்நாட்டுத்தி-

<sup>1</sup> Read செவரா.<sup>2</sup> Read தெருமெய்யு.

- <sup>3</sup> What remains of the letters in this break, looks like ப்புருவத.

## TRANSLATION.

1. [Hail! Prosperity!] Before the twenty-ninth year (*of the reign*) of Kô-Râjakê-sarivarma, *alias* Śrî-Râjarâjadêva, who, &c.,<sup>1</sup>—the lord Śrî-Râjarâjadêva [was pleased to order that the inhabitants of the] *brahma[dêyas]* in Śôra-maṇḍalam [should supply temple watchmen] to the lord of the Śrî-Râjarâjêśvara (*temple*).<sup>2</sup> To each of the temple watchmen who are supplied, the inhabitants of the respective villages which have supplied the temple watchmen, shall measure one hundred *kalam* of paddy per year. This paddy has to be supplied and daily allowances (*paḍi*) have to be paid every year, as long as the moon and the sun endure, out of the tax due by the inhabitants of the respective villages. These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of [Vima]lachittama[ṅgal]am in I[n]ga-[nâ]ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

3. [The members of the assembly of Neḍumaṇa]l, *alias* Madanamañjari-[cha-turvêdimanḅalam, in Neṇmali-nâḍu], (*a subdivision*) of Arumo[r]idêva-vaḷanâḍu, have to supply . . . temple watchman].

4. The members of the assembly of Kuṇṇiyûr [in the same *nâḍu*] have to supply one temple watchman.

5. The members of the assembly of Pallavaṇmahâdêvi-chaturvêdimanḅalam in Puṇaṅ[ga]m[bai-nâḍu], (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

6. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimanḅalam in the same *nâḍu* have to supply one temple watchman.

7. The members of the assembly of Perumbalarudûr in the same *nâḍu* have to supply one temple watchman.

8. The villagers of . . . ṅalam in the same [*nâḍu*] have to supply . . . temple watchman].

9. The villagers of Śirrâmûr in . . . rkkûram . . . have to supply one temple watchman.

10. The members of the assembly of Kurukkai in I . . . ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

11. The members of the assembly of Kîṛaiyil, *alias* [Pa]ram[ê]śvaramanḅalam, in Aḷa-nâḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

12. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimanḅalam in the same *nâḍu* have to supply one temple watchman.

13. The members of the assembly of Tirunaraiyûr in Tirunaraiyûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

14. The members of the assembly of [Śi]t[o] . . . m, *alias* Abhi-mânabhûsha[ṇa-chatu]rvêdimanḅalam, in the same *nâḍu* have to supply one temple watchman.

<sup>1</sup> The preserved portion of line 1 shows that the historical part of this inscription was identical with that of No. 65.

<sup>2</sup> Those portions of the preceding sentence, which are enclosed in square brackets, are lost at the beginning of line 2, but can be supplied with the help of the analogous wording of No. 69, paragraph 1.

15. The members of the assembly of . . . . âyakudi in the same *nâdu* have to supply one temple watchman.

16. The villagers of [Van]dârañjê[ri] in the same *nâdu* have to supply one temple watchman.

17. The villagers of Kû[rû]r in the same *nâdu* have to supply one temple watchman.

18. The villagers of Karukuḍi in the same *nâdu* have to supply one temple watchman.

19. The members of the assembly of Śerrûr in Śerrûr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

20. The members of the assembly of Kuḍavâyil in the same *nâdu* have to supply one temple watchman.

21. The members of the assembly of Nâ[lûr] in the same *nâdu* have to supply one temple watchman.

22. The members of the assembly of [In]gaṇ in I[n]gaṇâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

23. The members of the assembly of Âlattûr in Têvûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

24. The members of the assembly of P[e]ruṅgaḍambûr in [A]a-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

25. The members of the assembly of Pâpp[â]rkuḍi in the same *nâdu* have to supply one temple watchman.

26. The members of the assembly of Porundambo[ndai] in the same *nâdu* have to supply one temple watchman.

27. The members of the assembly of Koṭṭ[â]rakuḍi in Paṭṭiṇa-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

28. The members of the assembly of Tirukka[ṇṇa]ṅguḍi in the same *nâdu* have to supply one temple watchman.

29. The members of the assembly of Kaḷlûr, *alias* [Śa]ṇṇamaṅgalam, in the same *nâdu* have to supply one temple watchman.

30. The members of the assembly of Ma[ru]gal in Ma[ru]gal-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

31. The members of the assembly of [I] . . . . k[kuḍi] in the same *nâdu* have to supply one temple watchman.

32. The members of the assembly of [Pû]da[nû]r in the same *nâdu* have to supply one temple watchman.

33. The villagers of Vai[p]pûr in the same *nâdu* have to supply one temple watchman.

34. The villagers of [Ta]ñjâvûr in the same *nâdu* have to supply one temple watchman.

35. The members of the assembly of [Â]ḍiyappimaṅgalam in Tiruvârûr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

36. The members of the assembly of Râja[ma]lla-chaturvêdimāṅgalam in [V]êlâ-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

37. The villagers of Pe[ru]m[b]ôṛ in the same *nâdu* have to supply one temple watchman.

38. The members of the assembly of Pugalô[ga]mâṇikka-chaturvêdimāṅgalam in Panaiyûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

39. The members of the assembly of Taṇḍa[ttô]ṭṭam, *alias* Mummadi-Śôṛa-chaturvêdimangalam, in [Tiru]nar[aiyû]r-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

40. The members of the assembly of Pâ[mbu]ram in Pâmbura-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

41. The members of the assembly of Ka[ḍ]ai[k]kuḍi in the same nâḍu have to supply one temple watchman.

42. The villagers of [Na]llâvûr in the same nâḍu have to supply one temple watchman.

43. The villagers of [Adiya]raiyakurumbalin [A]mbar-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

44. The villagers of Nallarundûr in the same nâḍu have to supply one temple watchman.

45. The villagers of Ma[ru]davûr in Ma[ru]gal-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

46. The members of the assembly of Tiru[ma]ṛa[lai] in Venṇâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

47. The members of the assembly of Vaigal, *alias* Vâṇavanmahâdêvi-chaturvêdimangalam, in the same nâḍu have to supply one temple watchman.

48. The members of the assembly of Tirun[â]ilam in the same nâḍu have to supply one temple watchman.

49. The villagers of Karu[vi]li in the same nâḍu have to supply two temple watchmen.

50. The villagers of Vaya[lû]r in the same nâḍu have to supply one temple watchman.

51. The members of the assembly of Śâttaṇû[r] in Ti[r]ai[mû]r-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

52. The members of the assembly of Akkaḷûr in Tiruvaṛu[ndû]r-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

53. The villagers of Ayirkâḍu in the same nâḍu have to supply one temple watchman.

54. The members of the assembly of [Viḷai]nagar, *alias* Nittavinôḍa-chaturvêdimangalam, in Viḷai-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

55. The members of the assembly of Perumuḷai in the same nâḍu have to supply one temple watchman.

56. The members of the assembly of [Paṛiyalû]r in the same nâḍu have to supply one temple watchman.

57. The villagers of [Ti]r[aimûr] in the same nâḍu have to supply one temple watchman.

58. The members of the assembly of Râjêndrasimha-chaturvêdimangalam in Â[kkûr]-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

59. The members of the assembly of [Ti]ruk[kaḍavûr] in the same nâḍu have to supply one temple watchman.

60. The members of the assembly of Ta[lai]chchaṅgâḍu in the same nâḍu have to supply one temple watchman.

61. The members of the assembly of Taḷicheh[ê]ri, *alias* [Pa]râkrama-Śôṛa-chaturvêdimangalam, in [Ku]ru[mḃûr]-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.



62. The members of the assembly of Irāiyāṇṣēri in the same *nāḍu* have to supply one temple watchman.

63. The members of the assembly of Ti[ruviḍ]aiḱkaṛi, a *dēvadāna* in the same *nāḍu*, have to supply three temple watchmen.

64. The villagers of Neḍuṅḡāḍu in the same *nāḍu* have to supply one temple watchman.

65. The members of the assembly of [Ga]ṇḍarāditya-chaturvêdimāṅgalam in Poygai-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply two temple watchmen.

66. The members of the assembly of Perum[bu]liyūr in the same *nāḍu* have to supply one temple watchman.

67. The members of the assembly of Pārthivaśēkha[ra]-chaturvêdimāṅgalam in [Mi]rai-kūrām, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

68. The members of the assembly of Kavaiya[t]talai, *alias* Paṇḍita-Śōra-chaturvêdimāṅgalam, in A[ṇḍ]āṭṭu-kūrām, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

69. The villagers of Śattimāṅgalam in the same *nāḍu* have to supply one temple watchman.

70. The members of the assembly of Paṛaiya-Vāṇavaṇmahādēvi-chaturvêdimāṅgalam in Innambar-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

71. The members of the assembly of Aśugūr in the same *nāḍu* have to supply one temple watchman.

72. The members of the assembly of Koṭṭaiyūr in the same *nāḍu* have to supply one temple watchman.

73. The inhabitants of Êr, *alias* Mum[ma]ḍi-Śōramāṅgalam, in the same *nāḍu* have to supply one temple watchman.

74. The members of the assembly of [Śrī]-Parāntaka-chaturvêdimāṅgalam in the same *nāḍu* have to supply two temple watchmen.

75. The members of the assembly of Ś[ēy]nallūr in [Miralai-nāḍu], (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

76. The members of the assembly of Eṇanallūr, *alias* Trailōkyamahādēvi-chaturvêdimāṅgalam, in Maṇṇi-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

77. The members of the assembly of Ve[mba]rūr, *alias* [A]vaṇinârâyāṇa-chaturvêdimāṅgalam, in the same *nāḍu* have to supply one temple watchman.

78. The members of the assembly of Iḍavai in the same *nāḍu* have to supply one temple watchman.

79. The members of the assembly of Paṇandâ[ḍi] in the same *nāḍu* have to supply one temple watchman.

80. The members of the assembly of Kāṭṭūr in Viḷattūr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

81. The members of the assembly of O . . . . . r in Kâr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

82. The members of the assembly of Śrī-Vi[raṇ]ārâ[yaṇa-cha]turvêdimāṅgalam, a free village (? *tanīyūr*), have to supply six temple watchmen.

83. The members of the assembly of Kurukkai in Kurukkai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.
84. The members of the assembly of Kâvirimaṅgalam in the same nâḍu have to supply one temple watchman.
85. The members of the assembly of Kâtṭiyâr-brahmadêyam in the same nâḍu have to supply one temple watchman.
86. The members of the assembly of [Vara]gûr in the same nâḍu have to supply . . . temple watchman.
87. The members of the assembly of Kaḍa[laṅ]gudi in the same nâḍu have to supply one temple watchman.
88. The members of the assembly of [Ma]l[likudi] in [Tiruvâ]li-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.
89. The members of the assembly of Tiruvâli in the same nâḍu have to supply . . . temple watchman.
90. The members of the assembly of . . . in Tiru[vin]daḷûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.
91. The members of the assembly of [Tiru]nanṇiyûr in the same nâḍu have to supply one temple watchman.
92. The members of the assembly of Mâra[piḍugudêvi]-chaturvêdimāṅgalam in the same nâḍu have to supply one temple watchman.
93. The villagers of [Kaṇjâranagar] in the same nâḍu have to supply one temple watchman.
94. The members of the assembly of Peruṅga[n]bûr in Ve[nṇai]yûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.
95. The members of the assembly of Mâ[dula]vêḷûr in the same nâḍu have to supply one temple watchman.
96. The members of the assembly of . . . ttûr in the same nâḍu have to supply one temple watchman.
97. The members of the assembly of Vellûr in the same nâḍu have to supply one temple watchman.
98. The members of the assembly of Śôḍiya[kku]ḍi in the same nâḍu have to supply one temple watchman.
99. The members of the assembly of U[d]aiyâdi[tya-chaturv]êdimāṅgalam in Tirukkaṟuma[la-nâḍu], (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.
100. The members of the assembly of Tirukkaṟumalam in the same nâḍu have to supply one temple watchman.
101. The members of the assembly of Têṇûr in the same nâḍu have to supply one temple watchman.
102. The members of the assembly of Nâṅgûr in Nâṅgûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.
103. The members of the assembly of Kuṇṇam in the same nâḍu have to supply one temple watchman.
104. The members of the assembly of Ma[ru]dûr in the same nâḍu have to supply one temple watchman.
105. The members of the assembly of Perundôṭṭam in Adigaimāṅgai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

106. The members of the assembly of Pañchavanmahâdêvi-chaturvêdimangalam in Konḍa-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

107. The members of the assembly of Kumarâditya-chaturvêdimangalam in Ne[luvâ]r-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

108. The members of the assembly of Nayadîramangalam in Piḍavûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

109. The members of the assembly of Jayan[k]o[n]ḍa-Śôrachaturvêdimangalam in Veśâlîp[pâ]ḍi, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

110. The members of the assembly of Vaḷavanmahâdêvichaturvêdimangalam in I[ru]ṅgolappâḍi, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

111. The members of the assembly of Mahê[ndra]mangalam in Mîmalai, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply one temple watchman.

112. The members of the assembly of Tiruvellārai in Vaḍa[vaṛi]-nâḍu, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply two temple watchmen.

113. The members of the assembly of Perumarudûr in Kîṛ-Palâru, (*a subdivision*) of Pâch[chi]r-kûṛram in Râjâśraya-vaḷanâḍu, have to supply one temple watchman.

114. *Pôyiḍu*.<sup>1</sup> As the space at this spot is not sufficient, the portion which is missing here, was engraved on stone to the south of the sacred gate of Râjarâja, to the north of the shrine of A[gnid]êva, on the lower portion (?), on the east wall of the enclosure (?), commencing from the northern . . . . .

#### No. 71. ON THE EAST WALL OF THE CENTRAL SHRINE.

The beginning of the first five lines of this inscription is hidden by a flight of steps, which has been constructed in front of the shrine after the time when the inscription was engraved. The record is dated in the cyclic year Kshaya which was current after the expiration of the Śaka year 1368 (A.D. 1446-47), and during the reign of Dêvar[âya II.] (of Vijayanagara). It describes a few gold and silver ornaments which were presented to the temple by a certain Vallabhadêva. This person was probably a military officer of Dêvarâya, as he professes to have made the gift with the object of effecting in return the conquest of the world.

While, in the Chôla inscriptions of the Tanjore temple, the weight of ornaments is given in *kaṛaṇju*, *mañjâḍi* and *kuzṛi*, the subjoined inscription employs for this purpose the *tûkkam* of ten *paṇa-iḍai*. From the table of weights, which is contained in Sir Walter Elliot's *Coins of Southern India*, p. 47, and which is based on a Malayâlam work entitled *Kaṇakkusâram*, it appears that the *tûkkam* and *paṇa-iḍai* of the subjoined inscription must be identical with the *kaṛaṇju* and *paṇattûkkam* (= 2 *mañjâḍi*) of the metrical system. Although the *paṇa-iḍai* or *paṇattûkkam* (=  $\frac{1}{16}$  *kaṛaṇju*) is not mentioned in the Tanjore inscriptions of the Chôlas, it

<sup>1</sup> The same three obscure syllables are found at the beginning of the continuation of this inscription on page 227, where I had been unable to make them out owing to the injured condition of the stone, and had transcribed them as  $\Omega\pi$  . . . [cf.]. Though the meaning of the word *pôyiḍu* is unknown, its occurrence in both places suggests that it is meant for a cross reference from the last paragraph of No. 70 to the first paragraph of No. 57.

is there presupposed by the fact that the Tamil term *mā* ( $\frac{1}{10}$ ) is used to denote 'one tenth whenever it follows the word *maṇḍādi* (=  $\frac{1}{2}$  *paṇa-īdai* or *paṇattūkkam*).<sup>1</sup>

## TEXT.

- [1.] . . . . . [யரா]ய[வி]பாடநு<sup>2</sup> [ஹாடுஷெ]க்கு தப்பு[வ ர]ாயந்  
[க]ண்டன் முவ்வ[ர]ாயந் கண்ட[ன்] க[ண்]ட நாடு கெ-  
[2.] . . . . . ர[ன்]<sup>3</sup> பூவ்-<sup>4</sup>பகிணபயி<sup>5</sup>உதூ உத-<sup>6</sup>வமுடி<sup>7</sup>யிபதி<sup>8</sup>  
உஜவெட்டை கண்டருளிய டெவர[ர]-  
[3.] . . . . . [வ்]யிவிராஜி<sup>9</sup> பண்ணி அருளாநின்ற சகாஷி<sup>10</sup>  
தநாகுயி<sup>11</sup> இதன் மெல் செல்லாநின்ற கதயலாவக-  
[4.] . . . . . ராயநபுணுகாலத்து பூவ்-<sup>12</sup>பகத்த பனாமியும் வாய-  
வாரமும் பெற்ற பூவ்-<sup>13</sup>பகநிககத<sup>14</sup>த்து தஞ்சாலு[ர்]  
[5.] . . . . . [ம\*]தா<sup>15</sup>த்து<sup>16</sup> <sup>17</sup>ஆழிலாயநல-<sup>18</sup>குத்து செளனாரவந்  
புது<sup>19</sup> வல்லவ<sup>20</sup>டெவந்<sup>21</sup> <sup>22</sup>தி<sup>23</sup>விஜ-<sup>24</sup>  
[6.] யமாக வெணும் என்று கொடுத்த பெரிய பட்டம் ஒன்று எட்டரை மாறி  
பொ[ன்] தூக்கம் ஒன்றுக்கு பணஇடை ப[த்]தாக தூக்கம் இருபது [I\*] பட்டம்  
[7.] ஒன்று எட்டு மாறி தூக்கம் பதினெழு பண[இ]டை எட்டு [I\*] பட்டம் ஒன்று  
எட்டு மாறி தூக்கம் ஆறு பணஇடை இரண்டு [I\*] பட்டைக்காறை ஒன்று  
எட்டு  
[8.] மாறி தூக்கம் இரண்டு [I\*] சந்துபட்டைக்காறை இரண்டு எட்டரை மாறி  
தூக்கம் மூன்று [I\*] முக்குத்தி நிறை பணஇடை இரண்டு [I\*] திருக்கண்-  
மலர் இரண்டு  
[9.] ஒன்பது மாறி தூக்கம் ஒன்று [I\*] பதக்கம் ஒன்று எட்டு மாறி தூக்கம்  
நாலு [I\*] கெதூபாலனுக்கு வெள்ளி பட்டம் ஒன்று தூக்கம் ஒன்று பண-  
இடை [I\*]

## TRANSLATION.

(On the day) of the *nakshatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of<sup>8</sup> . . . . . in the Kshaya *samvat*[sara] which was current after the Śaka year 1368, while . . . . . the destroyer of [hostile] kings, the disgracer<sup>9</sup> of those kings who break their word, the disgracer of the three kings (of the South), he [who takes] every country which he sees, [but never gives back a country which he has taken], the lord of the four oceans, (*viz.*) the eastern, southern, western and northern (oceans), who was pleased to witness the elephant hunt,<sup>10</sup> Dēvar[āya] . . . . . was graciously ruling the earth, —Vallabhadēvar, the son of Śaundarasar of the . . . . . *gōtra* (and) of the *Āśvalāyana-sūtra*, gave [to the god at] Tañjāvûr (the following presents), with the desire

<sup>1</sup> Compare page 36, note 1, and page 66, note 1.

<sup>2</sup> Read அரி(ய)ராய, as in Vol. I, No. 81, text line 2.

<sup>3</sup> Read கண்ட நாடு கொண்டு கொண்டு நாடு குடாதான், as in Vol. I, No. 81, text line 5 f.

<sup>4</sup> Read பவ்வி<sup>1</sup>பொதூ உத-<sup>2</sup>வமுடி<sup>3</sup>யிபதி<sup>4</sup>.

<sup>5</sup> Read குயவாயந.

<sup>6</sup> After this word is a blank space which might have contained about nine syllables.

<sup>7</sup> Read தி<sup>1</sup>விஜ.

<sup>8</sup> The syllables ராயந which are preserved before புணுகாலத்து, show that either *Uttarāyana* or *Dakṣiṇāyana* has to be supplied.

<sup>9</sup> See *Ep. Ind.*, Vol. III, p. 40, note 3.

<sup>10</sup> This *biruda* appears to imply that *khédé* operations were carried on in the time of the Vijayanagara kings.

to accomplish the conquest of the world (*dig-vijaya*):— One large diadem (*paṭṭa*), (containing) twenty *tūkkam* of gold of eight and a half (*degrees*) fineness,<sup>1</sup>— at the rate of ten *paṇa-īdai* to one *tūkkam*; one diadem, (containing) seventeen *tūkkam* and eight *paṇa-īdai* (of gold) of eight (*degrees*) fineness; one diadem, (containing) six *tūkkam* and two *paṇa-īdai* (of gold) of eight (*degrees*) fineness; one neck-ring (*paṭṭaiṅkārāi*), (containing) two *tūkkam* (of gold) of eight (*degrees*) fineness; two joined neck-rings, (containing) three *tūkkam* (of gold) of eight and a half (*degrees*) fineness; (one) nose-ornament (*mūlkkutti*), weighing two *paṇa-īdai*; two eyes for the idol (*tirukkaṇmalar*), (containing) one *tūkkam* (of gold) of nine (*degrees*) fineness; one breast-ornament (*padakkam*), (containing) four *tūkkam* (of gold) of eight (*degrees*) fineness. To (the god) Kshêtrapâla<sup>2</sup> (he gave) one silver diadem, (weighing) one *tūkkam* and (one) *paṇa-īdai*.

## II.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

### No. 72. CAVE INSCRIPTION AT VALLAM.

The rock-cut Śaiva shrine at Vallam near Chingleput<sup>3</sup> bears two Tamil inscriptions. One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door-pillar.<sup>4</sup> It records the gift of a lamp in the 14th year of Sakalabhuvana-chakravartin Kôpperuñjîngadêva<sup>5</sup> (i.e., Kô-Perum-Simhadêva) to the temple of Vayandiśura (i.e., Vasantêśvara) at Vallam in Valla-nâdu, (a subdivision) of Kaḷattûr-kôṭṭam.<sup>6</sup> The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by Skandasêna, the son of Vasantapriyarâja, who was a vassal of Mahêndrapôtarâja. From the later inscription of Kôpperuñjîngadêva, it follows further that Skandasêna called the temple Vasantêśvara after

<sup>1</sup> *Mêri* appears to be synonymous with *mêru*, which occurs in the inscriptions No. 3 and No. 59.

<sup>2</sup> The same deity is referred to in No. 1, paragraph 33, and No. 43, paragraph 2.

<sup>3</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 191.

<sup>4</sup> This inscription (No. 186 of 1892), opens as follows:—

- [1.] சகலபு[வ]னச்ச[க்\*]கர-
- [2.] வத்திகள் [ஸ்ரீ]கெ[ர\*]-
- [3.] ப்பெருஞ்சிங்க-
- [4.] தெவர்க்கு யாண்டு
- [5.] ஸ[ஆவது] க[ள]த்தூர்-
- [6.] க்கொ[ட்]டத்து வல்லநாட்டு வல்ல-
- [7.] [த்]து உடைய[ர\*]ர் திருவயங்குசாமு[டை]-
- [8.] [ய] நாயனாற்கு . . . . .

<sup>5</sup> This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Abhishêkamaṇḍapa in the Aruḷâla-Perumâl temple at Little Kâñchi (No. 38 of 1890), which begins thus:— ஸ்ரீ ஸகாஷ்ட ஆயிரத்தொருநூற்று எண்பத்திரண்டின் மெல் செல்லாநின்ற சகலபுனச்சக்கரவத்திகள் ஸ்ரீகொப்பெருஞ்சிங்கதெவற்கு யாண்டு ஸ[ஆவது] வருடிக-நாயற்று சுவரவசுத்து ஐயுதியும் நா[யி]ற்றுக்கிழமையு[ம்] : “Hail! Prosperity! On Sunday, the tenth *tithi* of the second fortnight of the month of Vṛiśchika in the 18th year (of the reign) of Sakalabhuvana-chakravartin Śrî-Kôpperuñjîngadêva, which was current after the Śaka year 1182.” The remainder of the date is built in. Other inscriptions of Kôpperuñjîngadêva are found at Chidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruviḍaimarudûr (No. 135 of 1895), and at Drâkshârâma (No. 419 of 1893).

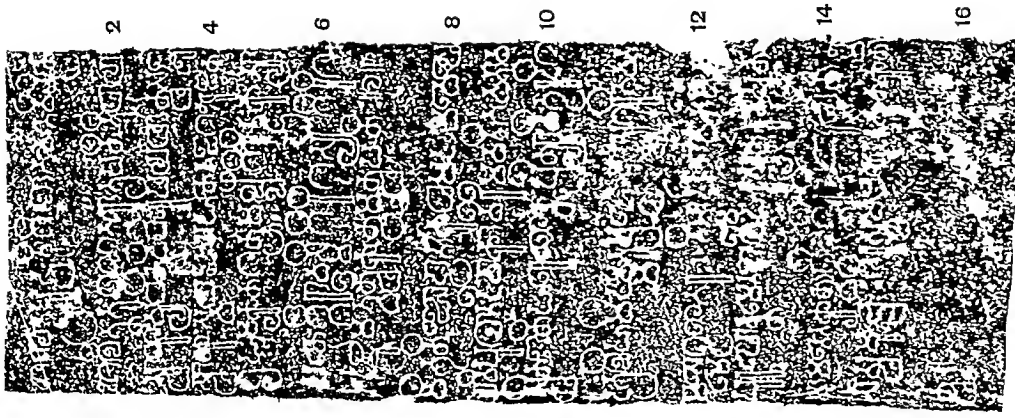
<sup>6</sup> This district is the 20th in Mr. Crolo's list, *Chingleput Manual*, p. 439. It owes its name to Kaḷattûr, now a large village after which the next Railway station south of Chingleput is called; see *Ind. Ant.*, Vol. XXI, p. 197, note 1. Tirukkaṇkuraṇam was situated in Kaḷattûr-kôṭṭam; see *Ep. Ind.*, Vol. III, p. 279.





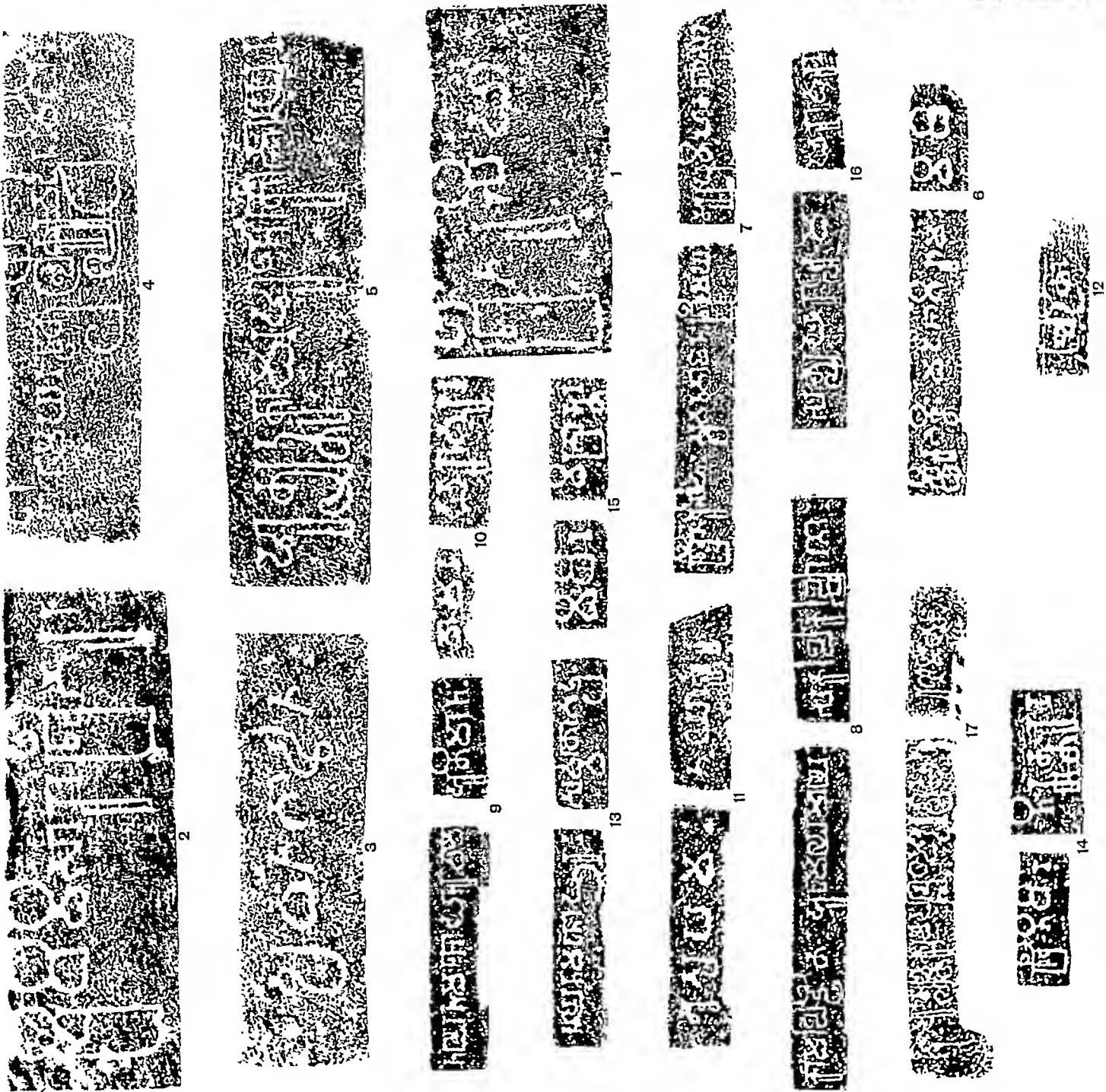
## Trichinopoly Cave Inscription.

(Vol. I, No. 34.)

Vallam Cave Inscription.  
(Vol. II, No. 72.)

## Dharmaraja Ratha Inscriptions.

(Vol. I, Nos. 1 to 17.)







his father Vasanta. Mahēndrapōtarāja, whose vassal Vasanta professes to be, must have been a Pallava king. This is already suggested by the first part of his name, which occurs twice in the list of the Pallavas, as far as it is known (Vol. I, p. 11). The second part of the king's name, Pōtarāja,<sup>1</sup> forms part of Īśvarapōtarāja,<sup>2</sup> as the Pallava king Paramēśvaravarman I. is called in a grant of Vikramāditya I. (Vol. I, p. 145), and of Nandipōtarāja,<sup>3</sup> which is used as an equivalent of Nandivarman in the Kaśākūḍi plates (No. 73 below, line 90). Finally, the *birudas* which the king receives in the Vallam cave-inscription, have their parallels in other Pallava inscriptions. With Lalitāṅkura compare Lalita and Nayāṅkura in the Dharmarāja Ratha inscriptions (Vol. I, p. 3). Śatrumalla and Guṇabhara occur also in the two cave-inscriptions on the Trichinopoly rock (Vol. I, p. 29). Though *birudas* are a somewhat unsafe basis for identification, it may be provisionally assumed that both the Trichinopoly cave-inscriptions of Guṇabhara, *alias* Śatrumalla, and the Vallam cave-inscription of Mahēndrapōtarāja belong to one of the two Pallava kings called Mahēndravarman, *i.e.*, to the first half of the seventh century of our era.<sup>4</sup>

## TEXT.

## A. On the left pillar.

[1.] பகாப்பிடுகு லளிதாங்குரன்

## B. On the right pillar.

[2.] சத்தூரும்மல்லன் குணபரன்

[3.] மயெந்திரப்பொத்தொசரு அடியான்

[4.] வயந்தப்பிரிஅரசரு மகன் கந்தசென-

[5.] ன் செயிவிதத தெவகுலம் [||\*]

## TRANSLATION.

Kandaśēnaṇ (Skandasēna), the son of Vayandappiriareśaru (Vasantapriyarāja), the servant of Paḡāppidugu<sup>5</sup> Laḷidāṅguraṇ (Lalitāṅkura) Śatturummallaṇ (Śatrumalla) Kuṇabaraṇ (Guṇabhara) Mayēndirappōttareśaru (Mahēndrapōtarāja), caused (*this*) temple (*dēvakula*) to be made.

<sup>1</sup> *Pōta* in Sanskrit and *pōttu* in Tamil mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarāvati pillar inscription (Vol. I, No. 32, verse 8) and the Kaśākūḍi plates (No. 73 below, verse 17) derive the name of Pallava, the supposed ancestor of the Pallava dynasty.

<sup>2</sup> In the Kaśākūḍi plates (No. 73 below), both the first and second Paramēśvaravarman are called Paramēśvarapōtavarman.

<sup>3</sup> Compare Nandipōtavarman and Narasiṃhapōtavarman in the Vakkalēri plates, Vol. I, p. 146. Mr. Venkayya has published a Kāñchi inscription of the 18th year of Nandippōttaraiyar (*Madras Christian College Magazine* for August 1890), and a Chōḷa inscription at Tirukkaṟukkunṇam, which refers to Vātāpikōḍa Narasiṅgappōttaraiyar, *i.e.*, Narasiṃhavarman I., the conqueror of Vātāpi (*Ep. Ind.*, Vol. III, p. 277).

<sup>4</sup> Since this was written, Mr. Venkayya has shown, on the basis of certain facts reported in the *Periya-purāṇam*, that the Mahēndrapōtarāja of the Vallam inscription is probably identical with Mahēndravarman I.; see *Ep. Ind.*, Vol. III, p. 277 f.

<sup>5</sup> *I. e.*, 'the thunderbolt which cannot be split.' The second member of this *biruda* is the Telugu-Kanarese *piḍugu*, 'a thunderbolt.' Compare the village name Mārapidugudēvi-chaturvēdimaṅgalam (No. 69, paragraph 103, and No. 70, paragraph 92), and Ka[ḍu]mbiduguśēri, the name of a quarter of Māmallapuram (Vol. I, p. 66).

## No. 73. KASAKUDI PLATES OF NANDIVARMAN PALLAVAMALLA.

On the 30th April 1891, Professor Julien Vinson, of Paris, was good enough to send me a reprint <sup>1</sup> of his paper *Spécimen de Paléographie Tamoule*, which contains an analysis of, and extracts from, the subjoined copper-plate inscription. The original plates had been discovered in 1879 at Kaśākūḍi, 4 kilometres from Kāraikkāl (Karikal),<sup>2</sup> by M. Jules de la Fon, of Pondicherry. Professor Vinson's paper, which is based on a tracing prepared by M. de la Fon, convinced me of the importance of the inscription and induced me to apply through Government to His Excellency the Governor of the French Settlements in India for a loan of the original plates. This request was most graciously and promptly complied with. After I had transcribed the plates and prepared impressions of them, they were returned to their present owner.

The Kaśākūḍi copper-plates, eleven in number, are strung on a ring. On this is soldered the royal seal, with the figure of a bull which faces the left and is surmounted by a *liṅga*. The bull was the crest of the Pallavas,<sup>3</sup> while their banner bore the figure of Śiva's club (*khaṭvāṅga*).<sup>4</sup> The Grantha and Tamil characters of the inscription resemble those of the Kūram plates (Vol. I, No. 151). The major portion of the inscription is in the Sanskrit language (lines 1 to 104). The particulars of the grant are repeated, with considerable additions, in the Tamil language (ll. 104 to 133). The concluding portion of the inscription is again in Sanskrit (ll. 133 to 138), with a short parenthetical note in Tamil (l. 137).

The immediate object of the inscription is to record the grant of a village, made in the 22nd year of the reign (ll. 80 and 105) of the Pallava king Nandivarman (verses 27 and 30, and l. 79). As in other Pallava copper-plate inscriptions, the grant proper is preceded by a panegyrical account of the king's ancestors, which adds a large number of new details to our knowledge of the Pallava history. After nine benedictory verses, the author names the following mythical ancestors of the Pallava dynasty:—

- Brahmā (v. 10).
- |
- Āṅgiras (11).
- |
- Bṛihaspati (12).
- |
- Śaṁyu (13).
- |
- Bharadvāja (14).
- |
- Drōṇa (15).
- |
- Aśvatthāman (16).
- |
- Pallava (17).
- |
- Aśōkavarman (19).

This last king can scarcely be considered a historical person, but appears to be a modification of the ancient Maurya king Aśōka. Then follows a passage in prose, which informs

<sup>1</sup> The pages are numbered 433 to 469.

<sup>2</sup> On copper coins which bear the name of this place in Tamil characters, see *Ind. Ant.*, Vol. XXI, p. 327. See also p. 295 above, note 2.

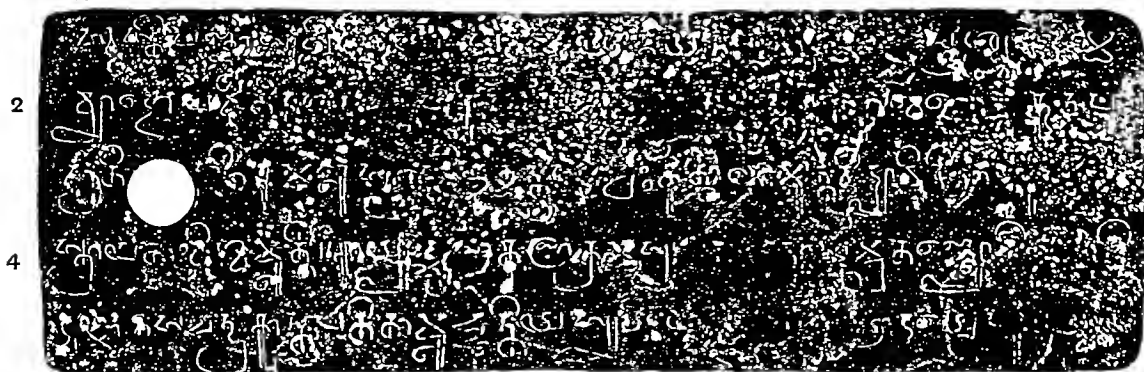
<sup>3</sup> See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

<sup>4</sup> See verse 24, and Vol. I, p. 146.

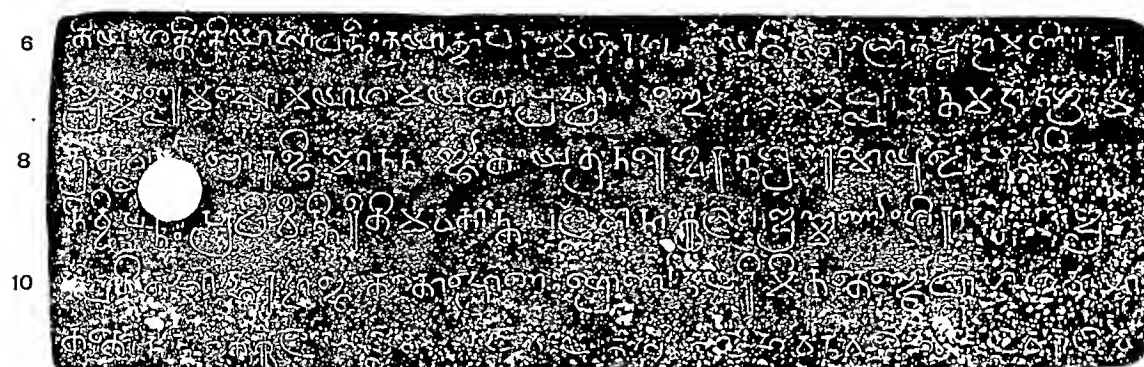




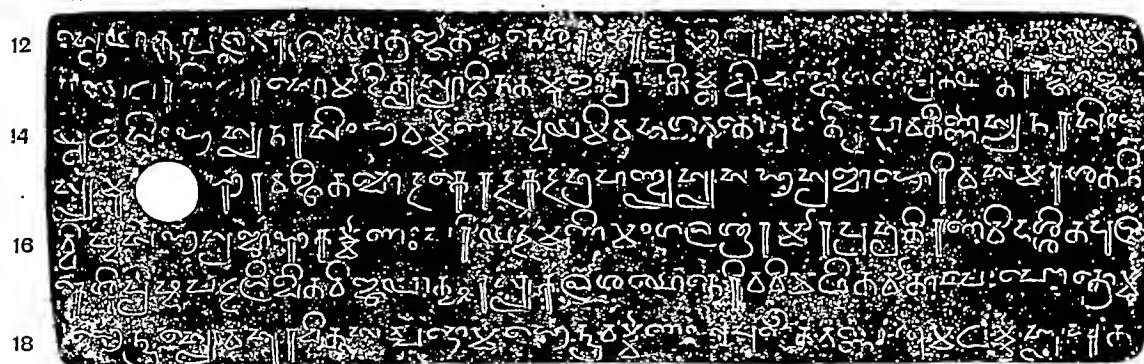
i.



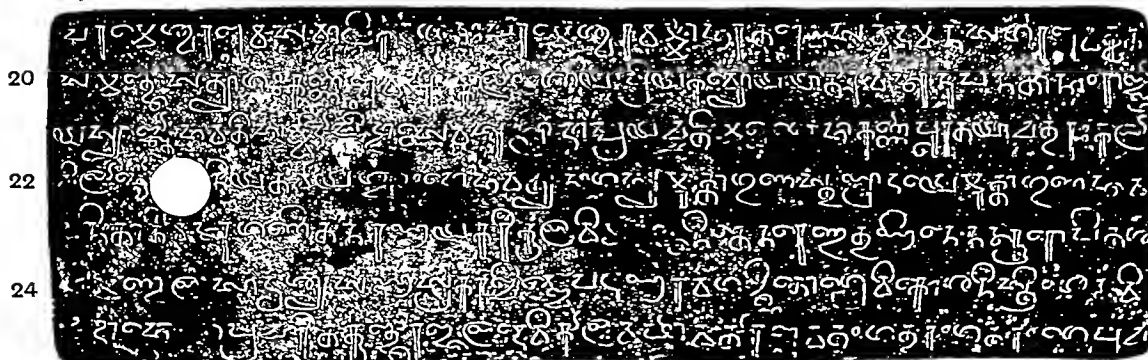
ii.



iiib.



iiia.



*iii b.*

26

28

30

32

*iva.*

34

36

38

40

*ivb.*

42

44

48

48

v2.

50

52

54

. 56







us that, after this Aśôkavarman, there ruled a number of other Pallava kings, *viz.*, [S] kanda-varman, Kal[i]ndavarman, Kânagôpa, Vishnugôpa, Vîrakû[r]cha, Vîrasimha, Simhavarman, Vishnusingha and others (l. 48 f.). Some of these names actually occur in the inscriptions of that ancient branch of the Pallavas, whose grants are dated from Palakkada, Daśanapura and Kânchîpura, *viz.*, Skandavarman, Simhavarman, Vishnugôpavarman,<sup>1</sup> and Vîrakôrehavarman.<sup>2</sup> The Amarâvatî pillar-inscription (Vol. I, No. 32) mentions two kings named Simhavarman. But the order in which these names are enumerated, is completely different in each of the three available sources for the history of the early Pallavas, *viz.*, the Amarâvatî pillar, the early copper-inscriptions, and the prose introduction of the Kaśâkûḍi plates. For this reason, and on account of the summary manner in which the early kings are referred to by the author of the Kaśâkûḍi inscription, it is a mistake to derive a regular pedigree from the latter, as was done by Professor Vinson (*l.c.*, p. 453); and it must be rather concluded that, at the time of Nandivarman, nothing was known of the predecessors of Simhavishnu, but the names of some of them, and that the order of their succession, and their relation to each other and to the subsequent line of Simhavishnu, were then entirely forgotten.

With verse 20 we enter on historical ground. The list of kings from Simhavishnu to the immediate predecessor of Nandivarman agrees with the Udayêndiram plates of Nandivarman Pallavamalla (No. 74). Simhavishnu appears to have borne the surname Avanisimha, and is stated to have defeated the Malaya, Kaḷabhra, Mâlava, Chôḷa, Pândya, Simhala and Kêraḷa kings.

His successor Mahêndravarman I. "annihilated his chief enemies at Puḷḷâlûra" (v. 21). The 'chief enemies' were probably the Chalukyas, who, in their turn, considered the Pallavas their 'natural enemies.'<sup>3</sup> As Puḷḷâlûr is the name of a village in the Conjeeveram tâlluqa,<sup>4</sup> it appears that the Chalukya army had made an inroad into the Pallava dominions, before it was repulsed by Mahêndravarman I.

His son Narasimhavarman I. is reported to have conquered Laṅkâ, *i.e.*, Ceylon, and to have captured Vâtâpi,<sup>5</sup> the capital of the Western Chalukyas. The Kûram and Udayêndiram plates supply the name of the conquered Chalukya king, Pulakêśin or Vallabharâja, *i.e.*, Pulikêśin II.<sup>6</sup> The conquest of Ceylon to which the Kaśâkûḍi plates refer, is confirmed from an unexpected source. From the 47th chapter of the *Mahāvamsa*<sup>7</sup> we learn that the Singhalese prince Mânavaṃṃma lived at the court of king Narasiṃha of India and helped him to crush his enemy, king Vallabha. The grateful Narasiṃha supplied Mânavaṃṃma twice with an army to invade Ceylon. The second attack was successful. Mânavaṃṃma occupied Ceylon, over which he is supposed to have ruled from A. D. 691 to 726. As both the Pallava inscriptions and the *Mahāvamsa* mention the war with Vallabha

<sup>1</sup> Dr. Fleet's *Kanarese Dynasties*, p. 16. Vishnugôpa of Kânchî was a contemporary of Samudragupta (*Gupta Inscriptions*, p. 13). A Prâkrit grant of Śiva-Skandavarman, a Pallava king of Kânchî, has been published by Dr. Bühler (*Ep. Ind.*, Vol. I, p. 2 ff.). Another Prâkrit grant (*Ind. Ant.*, Vol. IX, p. 100 ff.) belongs to the reign of Vijaya-Skandavarman. An archaic Chôḷa inscription at Tirukkarukkunram mentions Skandaśishya, who was probably a Pallava king (*Ep. Ind.*, Vol. III, p. 277).

<sup>2</sup> *Ep. Ind.*, Vol. I, p. 397 f. <sup>3</sup> See Vol. I, p. 146, text line 38. <sup>4</sup> No. 182 on the *Conjeeveram Taluk Map*.

<sup>5</sup> From a Tirukkarukkunram inscription we learn that he assumed after this conquest the surname Vâtâpi-koṇḍa, 'who took Vâtâpi;' see *Ep. Ind.*, Vol. III, p. 277.

<sup>6</sup> See Vol. I, p. 145.

<sup>7</sup> Wijesinha's *Translation of the Mahāvamsa*, p. 41 ff. This reference was first noticed by Mr. Venkayya; see *Ep. Ind.*, Vol. III, p. 277.

and the conquest of Ceylon, the identity of Narasīha and Narasimhavarman I. can hardly be doubted. As, however, the latest date of Pulikēsin II. is A.D. 642,<sup>1</sup> the accession of Mānavamma must have taken place about half a century before A.D. 691.<sup>2</sup>

No details are given about the reign of Narasimhavarman's son Mahēndravarman II. The latter was succeeded by his son Paramēśvarapōtavarman I. who, as we know from the Kūram and Udayēndiram plates, defeated the Western Chalukya king Vikramāditya I. at Peruvaḷanallūr. The Kaśākūdi plates do not contain any historical information about him, nor about his son Narasimhavarman II. and his grandson Paramēśvarapōtavarman II.

According to the Udayēndiram plates, the next king, Nandivarman, was the son of Paramēśvaravarman II. The Kaśākūdi plates contain an entirely different account of Nandivarman's parentage. In line 72, he professes to be "engaged in ruling the kingdom of Paramēśvarapōtarāja," and in verse 27, he is said to be ruling, at the time of the inscription, the kingdom of Paramēśvarapōtavarman II., *i.e.*, to have succeeded or supplanted the latter on the throne, and to have been "chosen by the subjects." This plebiscite may have taken place after the death of the legitimate king; or, more probably, Nandivarman may have been an usurper who ousted and destroyed him and his family. At any rate, he was a remote kinsman of his predecessor. For, he was the son of Hiranya (verses 9 and 30) by Rōhiṇī and belonged to the branch (*varga*) of Bhīma (verse 30). According to verse 28, this branch of Bhīma took its origin from Bhīmavarman, who was the younger brother of Sīmhaviṣṇu. The names of three princes who intervened between Bhīmavarman and Hiranya, are recorded in the same verse. The name Hiranyavarma-Mahārāja occurs several times in a much obliterated inscription of the Vaikuṇṭha-Perumāl temple at Kānchīpuram. At the beginning of this inscription, Paramēśvarappōttaraiyar of the Pallava-vaṁśa is mentioned as deceased (*svargastha*). It is therefore not improbable that the inscription recorded the accession of Hiranyavarman or of his son Nandivarman after the death of Paramēśvarapōtavarman II. The latter may have been the founder of the Vaikuṇṭha-Perumāl temple, which is called Paramēśvara-Viṣṇugriha, *i.e.*, 'the Viṣṇu temple of Paramēśvara,' in another inscription of the Vaikuṇṭha-Perumāl temple.<sup>3</sup> With the addition of the new branch, the list of the later Pallavas stands as follows:—

Unnamed ancestor.

1. Sīmhaviṣṇu.	Bhīmavarman.
2. Mahēndravarman I.	Buddhavarman.
3. Narasimhavarman I.	Ādityavarman.
4. Mahēndravarman II.	Gōvindavarman.
5. Paramēśvarapōtavarman or Paramēśvaravarman I.	Hiranya.
6. Narasimhavarman II.	8. Nandivarman.
7. Paramēśvarapōtavarman or Paramēśvaravarman II.	

<sup>1</sup> *Ep. Ind.*, Vol. III, p. 2, Table.

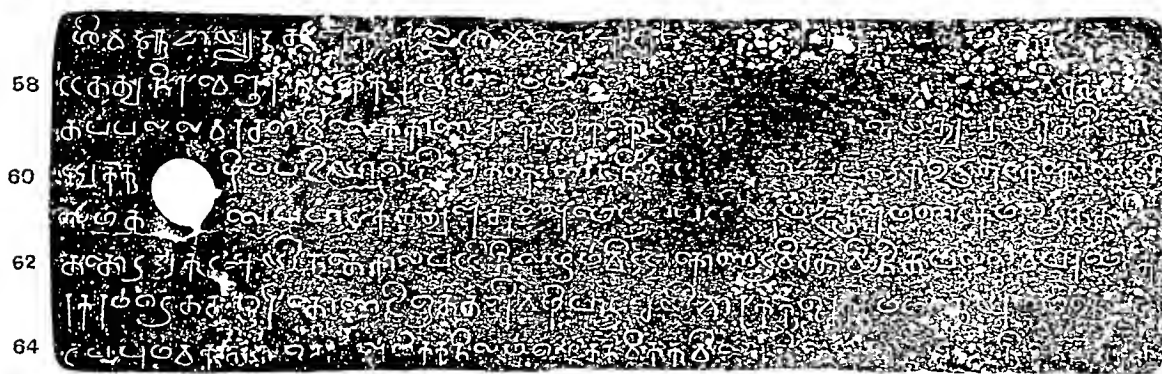
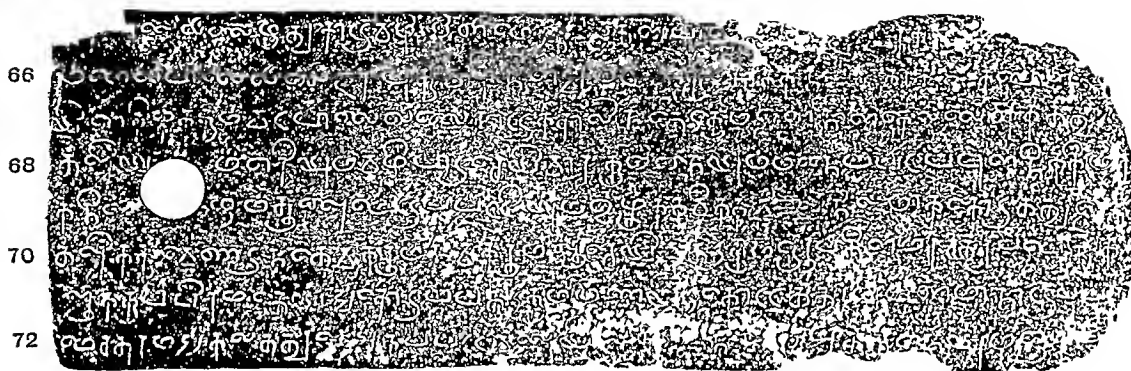
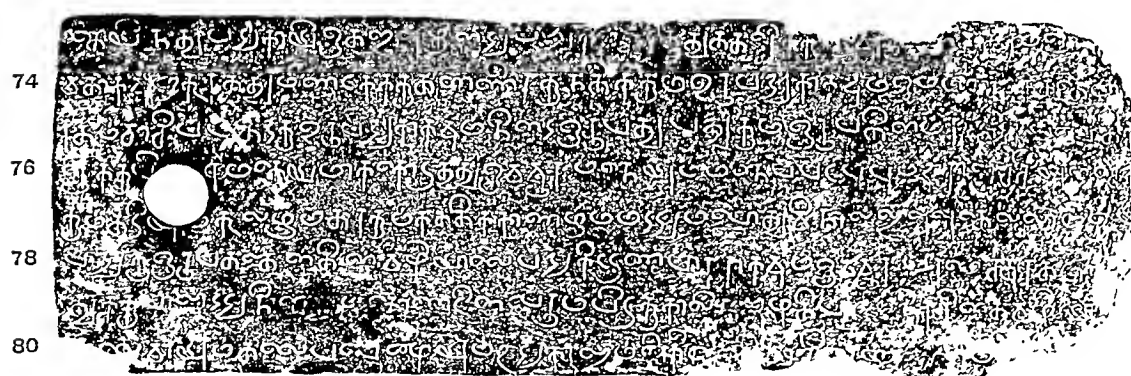
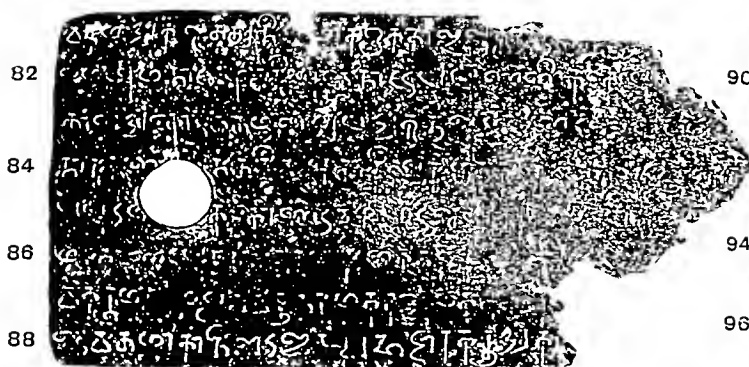
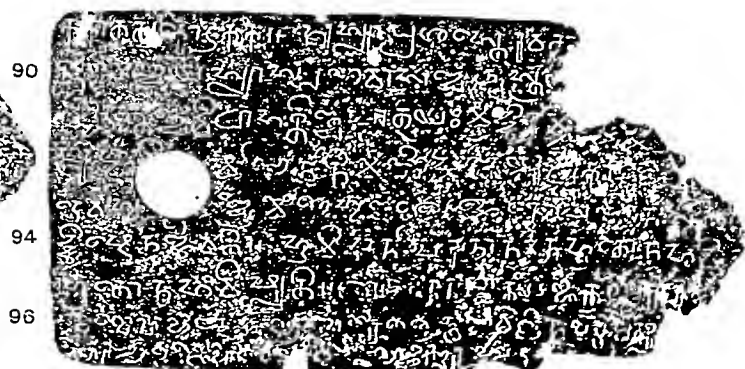
<sup>2</sup> In my *Annual Report* for 1891-92, p. 5, footnote, I have noted a similar error of about half a century in the Singhalese chronology for the period between Rājendra-Chōla I. and Kulōttuṅga-Chōla I.

<sup>3</sup> This fragment contains the date . . . . . 3-22 ஜார்ஜர்க்கு யாண்டு பதினெழுவது, and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahārāja. One of the Vaishṇava hymns of the *Nāḷāyiraprabandham* glorifies the temple of Paramēśvara-Viṣṇagaram at Kachechi (*i.e.*, Kānchi), by which the Vaikuṇṭha-Perumāl temple must be meant.





(Vol. I, No. 151.)

*ob.**via.**vib.**vii.**viii.*



Other forms of the name Nandivarman are Nandipôtarâja (l. 90) and simply Nandin (l. 88). The form Nandipôtarvarman occurs in the Vakkalêri plates,<sup>1</sup> which refer to the defeat of the Pallava king by the Western Chalukya king Vikramâditya II., and the form Nandippôttaraiyar in an inscription of his 18th year in the Ulagaḷanda-Perumâl temple at Kâñchîpuram.<sup>2</sup> He bore the sovereign titles *Mahârâja* and *Râjâdhirâja-paramêśvara* and the *birudas* Kshatriyamalla, Pallavamalla (l. 78), and Śrîdhara (verse 29). According to verse 30, he was a devotee of Viṣṇu. At the request of his prime-minister (l. 89), Brahmaśrîrâja (l. 91) or Brahmayuvarâja (ll. 103 and 106), the king gave the village of Koḍukolli (ll. 99, 105 f.) to the Brâhmaṇa Jyêsthapâda-Sômayâjin (l. 93) or (in Tamil) Śêttirenga-Sômayâjin (l. 108 f.), who belonged to the Bharadvâja (l. 94) or Bhâradvâja (l. 108) *gôtra*, followed the *Chhandôgasûtra* (ll. 94 and 108), and resided at Pâniya (l. 95) or Pâni (l. 108), a village in the Tonḍâka-râshṭra (l. 95). The village of Koḍukolli, on becoming a *brahmadêya*, received the new name Êkadhîramanḡalam (l. 100). It belonged to Ūrrukkâtṭu-kôṭṭam (l. 105) or (in Sanskrit) Undivana-kôshṭhaka (l. 98), a subdivision of Tonḍâka-râshṭra, and was bounded in the east and south by Pâlaiyûr, in the west by Maṇarpâkkam and Kolli-pâkkam, and in the north by Velimânallûr (ll. 98 f. and 111 ff.). Connected with the gift of the village was the right to dig channels from the Śêyâru or (in Sanskrit) Dârasarî, the Vêḷkâ or Vêgavatî, and the tank of Tîraiyar or Tîralaya (ll. 101 f. and 115 ff.).

Of these geographical names, the following can be identified. Tonḍâka-râshṭra is, — like Tonḍira-maṇḍala, Tuṇḍira-maṇḍala and Tuṇḍâka-vishaya,<sup>3</sup> — a Sanskritised form of the Tamil term Tonḍai-maṇḍalam. One of the 24 ancient divisions (*kôṭṭam*) of the latter was Ūrrukkâtṭu-kôṭṭam, which owed its name to Ūrrukkâḍu, a village in the present Conjeeveram tâlluqa.<sup>4</sup> This *kôṭṭam* was divided into four subdivisions (*nâḍu*), one of which was Pâlaiyûr-nâḍu.<sup>5</sup> The head-village of this subdivision, Pâlaiyûr, appears to be identical with the village of Pâlaiyûr, which formed the south-eastern boundary of the granted village, and perhaps with the modern Pâlûr at the north-western extremity of the Chingleput tâlluqa.<sup>6</sup> The western boundary of the granted village, Maṇarpâkkam, would then be represented by the modern Mêlamanappâkkam.<sup>7</sup> For the granted village, Koḍukolli, itself and for the two remaining villages which formed its boundaries, no equivalents are found on the maps at my disposal. The village at which the donee resided, Pâni, may be the modern Pânḍi, which belongs to the Conjeeveram tâlluqa,<sup>8</sup> but is in close proximity of Pâlûr and Mêlamanappâkkam in the Chingleput tâlluqa. The proposed identification of these three villages is made more probable by the reference, made in the Kasâkûḍi plates, to two rivers near which the granted village of Koḍukolli was situated. Of these, the Vêgavatî or Vêḷkâ passes Conjeeveram and falls into the Pâlâru near Villivalam.<sup>9</sup> The Śêyâru forms the southern boundary of the modern Conjeeveram tâlluqa and joins the Pâlâru opposite Mêlamanappâkkam, which I have identified with Maṇarpâkkam, the western boundary of Koḍukolli.

The executor (*âñaphi*) of the grant was Ghôraśarman (ll. 103 and 106), and the author of the Sanskrit portion, which, as in the Kûram plates (l. 89) and the Udayêndiram plates (ll. 101 and 105), is called a *prasasti* or eulogy, was a certain Trivikrama (verse 31).

<sup>1</sup> Vol. I, p. 145 f.

<sup>2</sup> No. 112 on the Conjeeveram Taluk Map.

<sup>3</sup> No. 71 on the Chingleput Taluk Map.

<sup>4</sup> No. 341 on the Conjeeveram Taluk Map.

<sup>5</sup> See p. 341, note 3.

<sup>6</sup> See p. 312, note 6.

<sup>7</sup> See Mr. Crole's Chingleput District Manual, p. 438.

<sup>8</sup> No. 72 on the same map.

<sup>9</sup> No. 93 on the same map.



To the Sanskrit portion is affixed a Tamil endorsement (l. 104 f.), which directs the inhabitants of Ūrukkāṭṭu-kōṭṭam to execute the order of the king. The subsequent Tamil passage (l. 105 ff.) records that, on receipt of the royal order, the representatives of Ūrukkāṭṭu-kōṭṭam marked the boundaries of the granted village under the guidance of their headman, and formally assigned all rights to the donee. Another Tamil sentence (l. 132 f.) states that the grant was executed in the presence of the local authorities (?), the ministers and the secretaries.

Then follow, in Sanskrit, three imprecatory verses (l. 133 ff.) and the statement that the document was written by His Majesty's great treasurer (l. 136). The inscription ends with a docket in Tamil (l. 137) and a few auspicious Sanskrit words.

## TEXT.

## Plate I.

- [1.] स्वस्ति [॥\*] जयति <sup>1</sup>ज[ग]त्रयजन्म[स्थि]तिसंहितिकारणम्परब्रह्म <sup>2</sup>[॥\*] सत्यमनन्तमनादि ज्ञाना-  
 [2.] त्मकमेकममृतपदम् ॥ [१\*] मायावि[ना] येन पदत्रयार्थिना सद्यः प्रवृद्धेन पुनर्व-  
 [3.] लेर्मर्षवे [॥\*] विचक्रमे त्रिर्जगतस्स्वसात्कृतो <sup>3</sup>स वोस्तु भूत्यै <sup>4</sup>भगवान्स्त्रिविक्रम[ः\*] ॥ [२\*]  
 मौलावि-  
 [4.] न्दुधरः फण[॥\*]धरधर[ः\*] स्कन्धे भवानीधरो वामे कामधरः प्रणा[म\*]निरते गंगाधरो  
 [5.] मूर्धनि [॥\*] मूर्तो <sup>5</sup>धूळिधरो गळे गरधरः केशेषु वेणीधरः पाणो <sup>6</sup>शूलधरो हरः  
 [6.] पुरहरः पुष्पातु वो मङ्गलम् ॥ [३\*] कण्ठे कौस्तुभकाटिकाभरणयोश्छायाम्पराश्विभ्र-<sup>7</sup>  
 [7.] तौ दैत्यद्वंसनचक्रपट्टसधरौ श्यामावदातौ रुचा [॥\*] श्रीगौरीविलसत्कटाक्षविशिख-

## Plate IIa.

- [8.] व्यायामरोमाशितो <sup>8</sup>पायास्ताम्भवतस्त्रिविक्रमहरो <sup>9</sup>सम्पृक्तदेहान्तरौ ॥ [४\*] पत्मा <sup>10</sup>पत्म[॥\*]-  
 [9.] सीना पत्मोज्ज्वलपाणिपत्मयुगळा <sup>11</sup>वः [॥\*] प्रीत्या पश्यतु करिणा <sup>12</sup>करधृतकनकघटसुत्नाना  
 [॥ ५\*]  
 [10.] [ट्ट]ष्टा लल[॥\*]टे नयनभ्रियेव <sup>13</sup>कामो न(१) यामीश्वर [इ]त्युपास्ते [॥\*] विष्णो[ः\*] स्वसा सा  
 भगव-  
 [11.] त्यलक्ष्मीमार्या कदार्या <sup>14</sup>क्षिणुता[त्\*] क्षणेन ॥ [६\*] कैलासगौरः <sup>15</sup>पृडुनागकक्ष्यः  
 [12.] प्रोदृत्तकर्णो बृहदेकदन्तः [॥\*] मातङ्गवक्रो मदनिग्न(ने)नेत्रो भूयादविग्नत्राय विन[॥\*]-  
 [13.] यको वः ॥ [७\*] ये देवा दिवि दानयागत[प]सां काले फलन्तन्वते ये देवा भुवि पट्सु  
 [14.] कर्मसु रतास्तस्याशिषसंयनास्ते <sup>16</sup>देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

## Plate IIb.

- [15.] यासुः परमेश्वराश्रितरं श्रीपल्लवानां कुल[॥\*]म् ॥ [८\*] हिरण्यगर्भो जयति प्रजापति[ः\*]  
 श्रियः

<sup>1</sup> Read जगत्त्रय°.<sup>2</sup> Read °संहति°.<sup>3</sup> Read °कृतौ.<sup>4</sup> Read भगवांस्त्रि°.<sup>5</sup> Read मूर्तो.<sup>6</sup> Read पाणौ.<sup>7</sup> Read °भरणयो°.<sup>8</sup> Read °माशितौ.<sup>9</sup> Read °हरौ.<sup>10</sup> Read पद्मा पद्मा°.<sup>11</sup> Read पद्मोज्ज्वलपाणिपद्मयुगला.<sup>12</sup> Read करिणी°.<sup>13</sup> Read नयनं भ्रियेव.<sup>14</sup> The क्ष of क्षिणुता is the only instance in the whole inscription, in which that group looks like *ksa*. In all other cases it resembles *tska*.<sup>15</sup> Read पृथु°.<sup>16</sup> Separate संयताः । ते.

- [16.] पतिश्शाकरकेतनः क्षितिम् [1\*] सहेलकल्लोलसमुद्रवारणा<sup>1</sup> बलन्विपा यस्य <sup>2</sup>सप[न्न]वा-  
 [17.] रणाः ॥ [९\*] स्वस्ति ॥ नमः श्रियै ॥ प्रथममजनि वेधाः(ः) ब्रह्मयोनिः स्वयम्भूर्ब्रह्मिननयन-<sup>3</sup>  
 नाभेरुल्ल-  
 [18.] सत्पुण्डरीकान्<sup>4</sup> [1\*] अकृतकवचनानान्तत्वतो<sup>5</sup> द्रष्टवर्त्मा सकलभुवनसर्गव्यापृति-  
 [19.] व्यग्रकर्म्म ॥ [१०\*] तस्मात्संगरितान्तगामिचरितो यज्ञैगिरा जज्ञिवान्दीप्तागिरहुनाशनाददु-<sup>6</sup>  
 [20.] रितो<sup>7</sup> प्राणाशनः पाप्मनां [1\*] सप्तपितृत्वमाप्तवानृषिष्ट[प]ः <sup>8</sup>काक्ष्वातपः प्राप्तवान् पुत्रो  
 [21.] मानस हाप<sup>9</sup> तामसतरुच्छेदार्थंकोत्तमः ॥ [११\*] तस्मादंगिरसो गिरा<sup>10</sup> (॥) रसनिविन्नी-  
 तिप्रजा-<sup>11</sup>

## Plate IIIa.

- [22.] नाम्पतिश्चक्रे यं गुरुमात्मसात्सुकृतिनाम्भर्त्ता त्रिधामाग्रजः [1\*] यत्प्रज्ञाबलसंश्रयेण  
 [23.] सुरतक्रीडां सुरस्त्रीजनो चत्ते<sup>12</sup> स्वैरमसंस्मरन्दिनकृतस्तसम्पद्विपद्व्यापृतिम् ॥ [१२\*] शंयुशुभं[यु]-  
 [24.] रनहंयुरजाय[ता]स्मादंहोविधातकृदहर्षितितुल्यतेजाः [1\*] अन्तर्हिते शिखिनि दै-  
 [25.] वतहव्यवाहो भूत्वा व्यधत्त शिखिकृत्यमपि स्ववीर्यान्<sup>13</sup> ॥ [१३\*] गोत्रस्य कर्त्ता गुणगौर-  
 [26.] वेण श्रीपल्लवानाम्मुनिरस्य सूनुः [1\*] जातो भरद्वाज इति त्रिवेदी या<sup>14</sup> पश्यति स्माद्रिनिभा-  
 न्त[वो]-  
 [27.] भिः<sup>15</sup> ॥ [१४\*] द्रोणोभवद्बुहि[ण]<sup>16</sup> ह]व ततः कुरूणान्द्रोणाभिधानकलशाम्नुजलब्धजन्मा  
 [1\*] [ए]णा-  
 [28.] जिनोपहितजित्वरवेदिकेतुर्वाणास्त्रवेदचतुरर्णवपारदृश्वा ॥ [१५\*] तस्माद्यस्मि[न्क्रु]द्धचनि<sup>17</sup> कृष्णा-

## -Plate IIIb.

- [29.] जुनभीमाशस्त्रत्यागश्चक्रविघ्नम्भयनिघ्न[1][\*] [1] <sup>18</sup>विश्वस्तानाद्विश्वसनीयो मुनिरासीदश्वत्थामा  
 [30.] मन्मथशत्रोरवतारः ॥ [१६\*] जातस्ततः स्वपदशंकितमानसेन शक्रेण तम्प्रति विसर्जिज-  
 [31.] <sup>19</sup>तमेनकायामापल्लवैरनभिमृष्टसमुद्रनेभिः श्रीपल्लवस्तपदि पल्ल[व\*]संस्तरेषु ॥ [१७\*]  
 [32.] तेजः परम्ब्राह्मननूर्त्यतोपि<sup>20</sup> स <sup>21</sup>क्षात्रमुच्चैरभजत्स्वभावि [1\*] अम्भोधरादप्युप[ल\*]ब्धज-  
 [33.] न्मा दाहात्मको नन्वशनिः प्रकृत्या ॥ [१८\*] अशोकयन्त्रानमतः <sup>22</sup>क्षितीशात्सशोकयन्संयति स-  
 [34.] स्मुखीनान् [1\*] <sup>23</sup>[य]शोकलंकन्दधसिन्दुदासो[प्य]शोकवर्म्मा तत आविरासीन्<sup>24</sup> ॥ [१९\*]  
 ततः प्रभृत्यख-  
 [35.] ण्डकलभुवनमण्डलान्मसात्करणारवण्डितविक्रमप[र]ः<sup>25</sup> परिपालिनसकलवर्णाश्रमव्यवस्था-

<sup>1</sup> Read °वारणां बलद्विपा.<sup>2</sup> Read सपल°.<sup>3</sup> The word नयन is entered below the line, and the place at which it has to be inserted, is marked by a cross (hamsapāda) above the line.<sup>4</sup> Read °रीकात्.<sup>5</sup> Read °नां तत्त्वतो दृष्ट°.<sup>6</sup> Read दीप्ताग्निः स हुताश°.<sup>7</sup> Read °रितः.<sup>8</sup> Read काङ्क्षा°.<sup>9</sup> Read एव.<sup>10</sup> Read गिरां.<sup>11</sup> Read °निधिर्नाति°.<sup>12</sup> Read धत्ते.<sup>13</sup> Read °वीर्यात्.<sup>14</sup> Read यः.<sup>15</sup> Read °निमां तपोभिः.<sup>16</sup> Read °भवद्बुहिण एव<sup>17</sup> Read °न्क्रुध्यति.<sup>18</sup> Read विश्वस्थानां वि°.<sup>19</sup> Separate °मेनकायाम् । आप°.<sup>20</sup> Read ब्राह्मकुलोत्थितोपि ?<sup>21</sup> Read °मुच्चैर°.<sup>22</sup> Read क्षितीशान्त°.<sup>23</sup> Read यशो ऽकलङ्कं दधदिन्दुभासो ऽप्य°.<sup>24</sup> Read °रारासीत्.<sup>25</sup> Read °मण्डलात्मसा°.

## Plate IVa.

- [36.] विशेषः[\*] प्र(व)भविष्णुः<sup>1</sup> विष्णोरंशावतार हाव<sup>2</sup> वंशावतारः[\*] पृष्ठवानान्निखिलभुवनपाव-  
 [37.] नतया गंगावतार इव च निर्मलस्समवर्त्तत [।\*] यत्रोद्भूताः[\*] सर्वेपि सर्वत्राविहतशक्तयो<sup>3</sup>  
 [38.] महासेनाः पावकजन्मानः<sup>4</sup> पद्मोद्भवास्सुव्रह्मण्याः कुमारा इव ये<sup>5</sup> गुजर्वलविपुलप्र-  
 [39.] तापानलशोपिताशेषद्विषदवार्य(।)वीर्याणवाणसः<sup>6</sup> प्रकीर्णनिर्मलकीर्त्तिचन्द्रि-  
 [40.] कानिष्कालितसकलकलिकालकलकालुष्याः<sup>7</sup> समुन्नतचरितातिशयाचलोद-  
 [41.] यसंवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहरिणव[.]गुरायमाणव[.]पुः<sup>8</sup>  
 [42.] सौन्दर्याश्चन्दनतरव इव<sup>9</sup> दक्षि[णा]शात्रिवर्द्धमानसौरभास्तुरतरव[\*] इवानन्यतेजोविलं-<sup>10</sup>

## Plate IVb.

- [43.]<sup>11</sup> धितान्मच्छायाः[\*] पूषण इव परहितकरा [भा]स्वन्तश्च शब्दागमा<sup>12</sup> इव प्रकृतिप्रत्ययागमो-  
 पेत  
 [44.] निरपवान्द्विर्दिगुणेश्च<sup>13</sup> नन्दना<sup>14</sup> अव्यपारिजाता घनागमा<sup>15</sup> अव्यजळाश्चक्रवाळपर्वनपर्यन्त[।]<sup>16</sup>  
 [45.] सप्तद्वीपसप्तसागरालंकृतां<sup>17</sup> सकलान्दिवमिव दिवपेतिः<sup>18</sup> गुर्वभुवस्वतयो गुञ्जते<sup>19</sup> [।\*] [ये]-  
 [46.] पाश्च<sup>20</sup> समस्तशास्त्रशस्त्रनिर्जितोजितसमितयः<sup>21</sup> अमितविक्रमाः क्रमाजितधर्मक-  
 [47.] र्माणा<sup>22</sup> खण्डितकलयः पण्डितमतयः<sup>23</sup> लक्षितमूर्त्तयो रक्षितकीर्त्तयस्समस्तवसुन्धरो-<sup>24</sup>  
 [48.] द्रह्मधुरन्धरस्कन्धाः<sup>25</sup> कन्दव[.]र्मकलन्दवर्मकाणगोप्रविष्णुगोपवीरकूचवीरसिंहसिंह-<sup>26</sup>  
 [49.] वर्मविष्णुसिंहप्रभृतयश्शत्रुधूम(केम)केतवो<sup>27</sup> मित्रमानहेतवः सर्वमर्ग्यादासेनवः<sup>28</sup>

## Plate Va.

- [50] [केतवे]<sup>29</sup> व्यनीयुरवनिप[त\*]यः [।।\*] तदनु क[द]नकर्मव्याप्तनशात्रवाणा<sup>30</sup> (।।) अभव-  
 दवनि[सिं]-

<sup>1</sup> Read प्रभविष्णुर्विष्णो°.<sup>2</sup> Read इव.<sup>3</sup> The त of विहत is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>4</sup> Read पद्मो°.<sup>5</sup> Read भुज°.<sup>6</sup> The ण of वीर्याण is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line; read °वीर्याणवाणसः.<sup>7</sup> Read °निष्कालित° and °कलङ्कालुष्याः°.<sup>8</sup> The व of वपुः is corrected from पु.<sup>9</sup> The व of इव is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>10</sup> The anusvāra of लं is found at the commencement of plate IVb.<sup>11</sup> Read °तात्मा°.<sup>12</sup> The two syllables शब्दा are entered below the line, and the place at which they have to be inserted, is marked by a cross above the line.<sup>13</sup> Read निरपवादद्विगुणाश्च.<sup>14</sup> Read अप्य°.<sup>15</sup> Read अप्य°.<sup>16</sup> The anusvāra is found at the commencement of line 45.<sup>17</sup> The क of सकला is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>18</sup> Read दिवस्पतिर्भुवं भु°.<sup>19</sup> Read भुञ्जते.<sup>20</sup> Read समस्तशास्त्रशास्त्र°.<sup>21</sup> Read °समितया समित°.<sup>22</sup> Read °कर्माणः°.<sup>23</sup> Read °मतयो°.<sup>24</sup> Read °कीर्त्तयः स°.<sup>25</sup> Read स्कन्दवर्मकलिन्दवर्म°.<sup>26</sup> Read °वीरकूच°.<sup>27</sup> The two syllables केम are already cancelled in the original by two horizontal strokes placed above them.<sup>28</sup> Read °सेतवः°.<sup>29</sup> Read काले गते (?) व्यनीयु°.<sup>30</sup> Read °व्याप्तः शात्रवाणामभव°.





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- [51.] हः सिंहविजिष्णुः<sup>1</sup> [1\*] म[ळवमथ<sup>2</sup> कळभृर्माळवञ्चोळपाण्यौ निजगुजवलनृत्तन्<sup>3</sup> सिंहळं]  
 [52.] केरळांश्च ॥ [२०\*] ततो महीमन्वशिषन्महीन्द्रो महेन्द्रवर्मेति महेन्द्रकीर्त्तिः [1\*] अशे-  
 पयामा-  
 [53.] स विशेषिताज्ञो या<sup>4</sup> पुळ्ळलूरे द्विषतां विशेषान् ॥ [२१\*] लंकाजयाधारितरामपर[1]-  
 [54.] क्रमश्रीरुद्रुत्तश्रुत्तकुलसंक्षयधूमकेतुः<sup>5</sup> [1\*] वातापिनिर्जयविळम्बितकुम्भजन्मा<sup>6</sup> वीरस्ततो-  
 [55.] जनि जयि<sup>7</sup> नरसिंहवर्मा ॥ [२२\*] तस्मादजायत निजायतबाहुदण्डश्चाशानी रिपुकुलस्य म-  
 [56.] हेन्द्रवर्मा [1\*] यस्मात्प्रभृत्यलमवर्द्धत<sup>8</sup> धर्मकर्म देवद्विजन्मविषयं घटिकञ्च<sup>9</sup> दातुः<sup>10</sup> ॥ [२३\*]  
 इच्छा-

## Plate Vb.

- [57.] <sup>11</sup> धेयसकलावनिपाललोकः<sup>12</sup> पश्चाद्भूव परमेश्वरपोतवर्मा [1\*] भूति<sup>12</sup> परां वहति  
 [58.] भूतपतिर्वृषां<sup>13</sup> को<sup>13</sup> स्वद्वामकेतुरचलस्थितिरुद्रतो यः ॥ [२४\*] देवब्राह्मण[स]त्कृतात्मविभ[1]वो  
 [59.] यः<sup>14</sup> क्षत्रचूळामणिचतुर्वैद्यमवीवीधन्<sup>14</sup> स्वसटिकाम्<sup>15</sup> भूदेवताम्भक्तितः [1\*] [स]म्प्राप्ते<sup>16</sup> नरसिं-  
 [60.] ह[त]ा स्ववपुषा नाम्ना च<sup>17</sup> दिग्ब्यापिना जातः<sup>17</sup> श्रीपरमेश्वरस्य सकलस्यांगावते<sup>17</sup> रस्ततः  
 [॥ २५\*]  
 [61.] एता धनानि दैतानि<sup>18</sup> यशोधनानि जेता कलेर्विलसितानि वभूव तस्मात् [1\*] नेता नयस्य ध-<sup>19</sup>  
 [62.] ण्णाधिकृतस्य मार्ग<sup>20</sup> पाता जगति<sup>21</sup> परमेश्वरपोतवर्मा [॥ २६\*] तस्य प्रशास्ति पद्ममृद्धिमदा  
 समुद्र[1\*]-  
 [63.] दाज्ञावलेन जितशत्रु वृतः प्रजाभिः [1\*] मान्यो नयेन मनु तं प्रति<sup>22</sup> नन्दिवर्मा विस्ती-  
 ण्णपल्लवकु-

## Plate VIa.

- [64.] लार्णवपूर्णचन्द्रः<sup>23</sup> ॥ [२७\*] षष्ठः<sup>23</sup> श्रीसिंहविष्णोरनु पतिरनुजः प्राभवद्भीमवर्मा देवः<sup>23</sup>  
 श्रीबुद्धव-  
 [65.] र्मा बुधजनमहितः पञ्चमः पल्लवेन्द्रः [1\*] तुर्य्यश्चादित्यवर्मा तुलितकुलिशभृद्यस्य गोविन्द-  
 [66.] वर्मा तार्त्तियीको<sup>23</sup> द्वितीयः सितिभृद[सु]भृतां श्रीहिरण्यशरण्यः ॥ [२८\*] संग्रामे विजयः  
 कलाप-  
 [67.] रिचये कर्णसुतः कार्मुके रामो वारणतन्त्रवाद्यविषये वत्सेश्वरः<sup>23</sup> श्रीधरः [1\*] कामो

<sup>1</sup> Read सिंहविष्णुविजिष्णुः.<sup>2</sup> Read मलयमथ कळभ्रं मालवं चोळ°.<sup>3</sup> Read निजगुजवलनृत्तं.<sup>4</sup> Read यः.<sup>5</sup> Read °शत्रु°.<sup>6</sup> Read °विडम्बित°.<sup>7</sup> Read जयौ.<sup>8</sup> Read °दण्डचण्डाशानी.<sup>9</sup> Read °प्रभृत्य°.<sup>10</sup> Read घटिका च.<sup>11</sup> The *é* of धेय appears to be corrected from वि; read विधेय.<sup>12</sup> Read भूति.<sup>13</sup> The engraver appears to have altered पांको into पांकः; read °पाङ्कः स्वद्वामके°.<sup>14</sup> Read °मणिश्चातुर्वैद्यमवीविशव°.<sup>15</sup> Read स्ववशगां ?<sup>16</sup> Read संग्रामे नरसिंहतां.<sup>17</sup> The syllable दि is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>18</sup> Read दयितानि.<sup>19</sup> Read नयस्य धि°.<sup>20</sup> Read मार्ग.<sup>21</sup> Read जगन्ति.<sup>22</sup> Read ननु संग्रामे.<sup>23</sup> Read तार्त्तियीको.

- [68.] वामविलोचनासु कवितावद्धे<sup>1</sup> स [आ]द्यः कविस्तन्वावापविधौ<sup>2</sup> स्वयन्नयभरो धर्मः प्रजा-  
 [69.] रञ्जने ॥ [२९\*] स्वामी नः पछवानां कुलभरणपटुस्तात्त्विकस्तार्त्विभौमो द्रव्यो<sup>3</sup> व्यायामविद्या-  
 [70.] विनयगुणगुरुर्वृद्धते सार्द्धम्रद्ध्या<sup>4</sup> [1\*] हैरण्यो भीमवर्ग्यो हरिचरणपरशुर्वृद्धमात्रन्ववा-<sup>5</sup>

## Plate VIIb.

- [71.] यो लक्षण्यो रोहिणीजः[\*] [स्वल]भसुचरितो नन्दिवर्मा नरेन्द्रः ॥ [३०\*] तेन राजाधिराज-  
 परमे-  
 [72.] श्व[रेण] परमेश्वरपोतराजपदप्रशास[न]परेण<sup>7</sup> परमपदविपक्तव्यापृतोन्निद्रचे-  
 [73.] त[सा] परमेष्ठिपदपंकरुहयुगळविगळितधूळिधूसरशिरसा<sup>8</sup> बुवरस्कृतदेवव्र[1]-  
 [74.] ह्यणपूजनासनेन तिरस्कृतकलिकालकलिकापिठनाव्यसनेन<sup>9</sup> विवर्द्धमानप्रता-  
 [75.] पानलपरिशोपितामित्रमण्डलेन विवर्द्धमानानुरागरसपरितोपितमित्रमण्डले-  
 [76.] न [स]कलभुवनसाम्राज्यदीक्षा[द]क्षदक्षिणकरेण सर्वोर्विभ्रन्मकुटमाणिक्यकोणशाण-<sup>10</sup>  
 [77.] ममृणितचरणयुगळेन पछवकुलनन्दनवनलक्ष्मीलतालकितवेष्टनकल्पवृक्षे-

## Plate VIIa.

- [78.] ण क्षत्रियमल्लेन पछवमल्लेन वप्पभट्टारकपादानुद्धचानवर्द्धमानमहिम्ना  
 [79.] नन्दिवर्म्मनाम्ना महागुणसलिलनिधिसलिल[स]म्बर्द्धनसोमराजेन<sup>11</sup> महाराजेन सा-  
 [80.] म्राज्य[संवत्स]रे<sup>12</sup> द्वाविंशे [व]र्त्तमाने छन्दःपारावारपा[र]गाय स्वरसमधुरसाम[ग]ाय छन्दःकल्प-  
 [81.] व्याकरणज्योतिषनिरुक्तशिक्षाच्छन्दोविचतिपडंगसंशितस्वाद्ध्यायाद्धचय-<sup>13</sup>  
 [82.] नाय<sup>14</sup> पदधमवाक्चधर्मवस्तधर्मवित्ताय<sup>15</sup> श्रुतिस्मृतिरसायनपानाय कर्मकाण्डज्ञा-  
 [83.] नकाण्डपण्डिताय लोकयुक्तिकलारकोशलापेशलाय<sup>16</sup> काव्यनाटकाख्यायके-<sup>17</sup>  
 [84.] तिहासपुराणपरिणताय किम्बहुना सर्वज्ञानविज्ञानतिष्णाताय<sup>18</sup> सर्वकर्मनुष्ठाननिष्ठि-

## Plate VIIb.

- [85.] ताय सुवृत्ताय भुवनभवनदीपाय मानाभिजन(1)सुजनाय निराकृतसमस्ततमस्तथा<sup>19</sup> म-  
 [86.] द्धचमलोकैकमित्राय लोकमित्रेण सर्वगु[ण\*]सारसन्दोहसागरगम्भीरेण श्रीम-  
 [87.] ता ह्रीमता वपुष्मतायुष्मता परुपेतरभापेण पुरुपविशेषेण ब्रह्मस्पति-<sup>20</sup>  
 [88.] नेव दिवस्पतेर्भुवस्पतेर्जर्जनयनहृदयनन्दिनो नन्दिनः पछवपतेन्निस्-<sup>21</sup>  
 [89.] शर्शनीतिविनीतेन विद्वन्मुख्येन मुख्यमन्त्रिण[1\*] धीरेण वीरेण ब्रह्मक्षत्रमयि<sup>22</sup> श्रीयमवि-

<sup>1</sup> Read °वन्धे.<sup>2</sup> Read °स्तन्त्रालाप°.<sup>3</sup> Read भव्यो.<sup>4</sup> Read °मृद्ध्या.<sup>5</sup> Read °परः शुद्ध°.<sup>6</sup> Read सुलभ°.<sup>7</sup> राज is corrected from वर्म्म by the engraver.<sup>8</sup> Read पुरस्कृत°.<sup>9</sup> Read °कलिकालकालिकपीठनव्यसनेन ?<sup>10</sup> Read °भ्रन्मकुटमाणिक्य°.<sup>11</sup> Read °संवर्धन°.<sup>12</sup> The word संवत्सरे is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>13</sup> Read °छन्दोविचति°.<sup>14</sup> Read पदधर्म°.<sup>15</sup> Read °वस्तुधर्मविदे.<sup>16</sup> Read °कलाकौशलपेशलाय.<sup>17</sup> Read °ख्यायिके°.<sup>18</sup> Read °निष्णाताय.<sup>19</sup> Read °समस्त°.<sup>20</sup> Read °ब्रह्मस्पति°.<sup>21</sup> Read °पतेर्निसर्गनीति°.<sup>22</sup> Read °मयीं श्रिय°.





vb.

[illegible]

*via.*

[illegible]

vib.

72  
 74  
 76

*via.*

[illegible]

86  
 88  
 90

[illegible]

100  
 102  
 104

108 ஸ்ரீராமகிருஷ்ணபெருமானார் ஸ்ரீமதுத்ரயாட்சாரணபதிகாசனாபிஷேக  
108 ஸ்ரீராமகிருஷ்ணபெருமானார் ஸ்ரீமதுத்ரயாட்சாரணபதிகாசனாபிஷேக  
110 ஸ்ரீராமகிருஷ்ணபெருமானார் ஸ்ரீமதுத்ரயாட்சாரணபதிகாசனாபிஷேக  
112 ஸ்ரீராமகிருஷ்ணபெருமானார் ஸ்ரீமதுத்ரயாட்சாரணபதிகாசனாபிஷேக









- [108.] டியால் ஹாரஜாஜமொத்ராய மமநொமஸ-ஓத்ராய வ-ஓநிவாஸுஸ்யாய செட்டிதெங்க-  
லொயை[ர\*]-
- [109.] ஜிக்குப்பிரமதெய[ம][ர\*]கப்பணித்தருளி விடுத்த[த]த்திருமுதம் கண்டு நாட்டொம் நா-  
[110.] ட்டெ வியவன் சொல்லிய எல்லெ<sup>1</sup> பொயி படான்க, வலஞ்செயிது கல்லுங்கண்ணியு-<sup>2</sup>  
[111.] ந்நாட்டிக்கொடுத்ததற்கெல்லெ<sup>3</sup> [I\*] கீழ்பால்எ[ல்]லெ<sup>4</sup> பாலெய்யொல்லெஇன் மெற்-  
கும் [I\*]
- [112.] தென்பாலெல்லெ<sup>5</sup> பாலெய்யொ[ல்\*]லெயின் வடக்கும் [I\*] மெல்பாலெல்லெ<sup>6</sup> மண-  
ற்பா[க்க\*]த்தெல்-

## Plate IXb.

- [113.] லெயின்னும்<sup>7</sup> கொள்ளிபா[க்க\*]த்தெல்லெயின்<sup>7</sup> கீழ்க்கும் [I\*] வடபாலெல்லெ<sup>8</sup>  
வெளிமான-
- [114.] <sup>9</sup> லனாொல்லெயின்[ெ]றங்க்கும் [I\*] இந்நாற்பெொல்லெயுள்ளும்<sup>10</sup> அகப்ப[ட்ட] நீர்நில-  
[115.] [னும் புன்செயியும் உடும்பொ]ரடி ஆமை தவழ்வதெ[ல்]லாம் செயாற்றாலும்  
வெ[ஃ]கா-
- [116.] வினாலும் தீனாயனெரிய[ரலு]ந்நீ[ரீ](யி)ந்த வ[ழி] ஆற்றுக்காலும் வெள்[ளக்கா]-  
[117.] லும் தொண்டிக்கொண்டெண்ணப்பெறுவாராகவு[ம்] [I\*] [இ]க்கால்களுக்கு கொல்-  
கலமும்
- [118.] புழுதிபாடும் பெறுவதாகவு[ம்] [I\*] இக்க[ர]ல்களில் கூடெ<sup>11</sup> [இமெ]த்துங்குற[ம்]க-  
றுத்தம் [கு]ற[ெ]-
- [119.] த்தம் பண்ணியும் கொண்டெட்டார் கொக்கொள்ளும் தண்டப்படுவாகவு[ம்] [I\*]  
<sup>12</sup> மனெயும்]

## Plate Xa.

- [120.] ம[னை\*]ப்ப[ப]டப்பும் பிறவும் இவரும் இவர் வழிக்கண்ணாரும் மாடமும் மாளிகை-  
யும் சூ[ட்டொ] . . .<sup>13</sup>
- [121.] ல் [எ]தெ(டு)துக்கொண்டிருக்கப்பெ[று]வாராகவு[ம்] [I\*] [இ]வ்வு[ள்]ளிபட்ட  
ஸஸு-பரிசாரமுள்[ளா]க[ப்]-
- [122.] பணித்தெம் [I\*] இவ்வூர் பெற்ற பரிசார[ம்] செக்கு[ம்] தறியும் உ[ல்லியக்-  
கூ]வியும் பிராமண[ரா]-
- [123.] சக்காணமும் செக்கொடியக்கா[ண]மும் சு[ல்]லா[ல்]க்காணமும் கண்ணிட்டுக்காண-  
[124.] [மு]ம் கதிர்க்காணமும் விசக்காணமு[ம்] குசக்காணமும் அரிகொழியும்<sup>14</sup> நெயி-  
விலெயு[ம்]
- [125.] புட்டகக்கெயும்<sup>15</sup> பட்டிகைக்காணமும் இராம[யியும்]<sup>16</sup> நாயாடிகளும் தூதுவரும்  
கணிகா[ர]-
- [126.] த்திகளும் பண்ணுப்பாலெடுப்பாரும் புதுக்குதி[ர]க்குற்றதுவெயியும் புல்லும் (இ)

## Plate Xb.

- [127.] இரா[சை\*]யும்<sup>17</sup> நல்லாவும் நல்லெருதும் இராம[யியும்]<sup>18</sup> நாட்டுவகை இராம[யியும்]<sup>18</sup>  
படாங்கழியும் கைய[ர]-

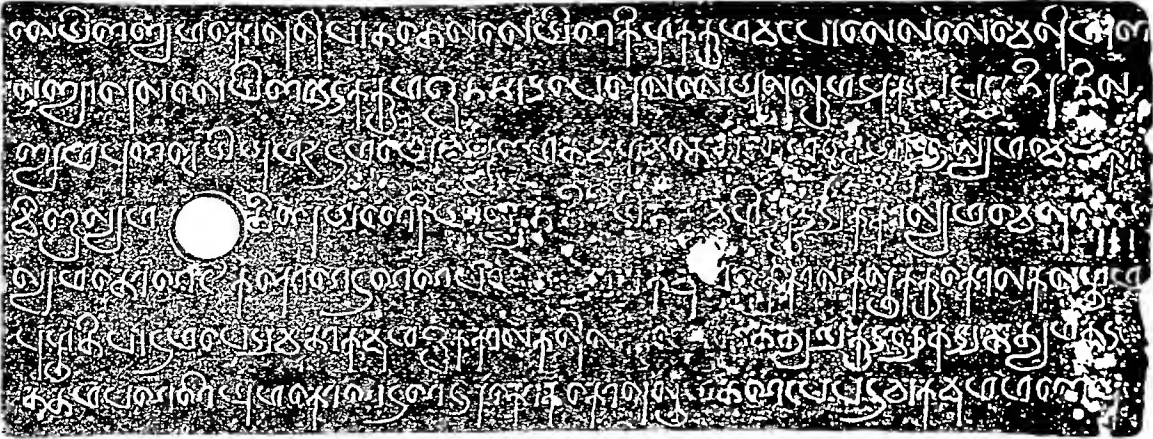
<sup>1</sup> Read எல்லெ.<sup>2</sup> Read கள்ளியு.<sup>3</sup> Read லெ.<sup>4</sup> Read லெ பாலெய்யொல்லெயின்.<sup>5</sup> Read லெ பாலெய்யொல்லெயின்.<sup>6</sup> Read லெ.<sup>7</sup> Read லெயின்னும்.<sup>8</sup> Read லெ.<sup>9</sup> Read ல் லனாொல்லெயின்.<sup>10</sup> Read லெயுள்ளும்.<sup>11</sup> Read கூடை இறை.<sup>12</sup> Read மனை.<sup>13</sup> The large Leyden grant (I. 313) reads சுட்டொட்டால்.<sup>14</sup> Read நெய்விலெ.<sup>15</sup> Read விலெயும்.<sup>16</sup> Read இராமையு.<sup>17</sup> This word is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>18</sup> Read இராமையு.






ixb.

114  
115  
118




xa.

120  
122  
124  
126



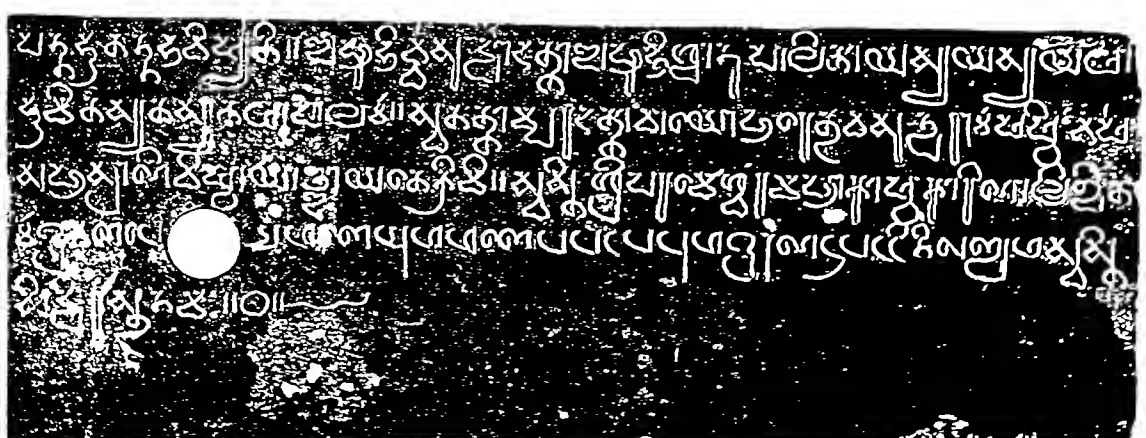
xb.

128  
130  
132



xi.

134  
136  
138





- [128.] [ஞ]ம் நெடும்புறையும்<sup>1</sup> பனம்பா(க்)கும் இராமய்யும்<sup>2</sup> கரணத்தண்டமும் அதி-  
கரணத்த-  
[129.] ண்டமும் பத்தூர்ச்சாற்றும் உழையவயப்பள்ளிவத்துவும் இரா[சை\*]மயும்<sup>3</sup> குவ-  
ளெகடுவ-  
[130.] றி[யு\*]க்கு[வடு]ளக்காணமும்<sup>3</sup> கமுகும் தெங்கும் உள்ளிட்ட பல்லுருவில்<sup>4</sup> பல்ய-  
மரமு-  
[131.] ம் இட்டன கால்கொ[ட்டி]ராமய்யும்<sup>5</sup> கொயினுமுத[ல்]படி[ய]ரால் இராது  
இவர் தாமெ உண்-  
[132.] ணப்பெறுவாராகவும் [||\*] <sup>6</sup>நிலைக்களத்தாரும் அதிகாரரும் [வா]யிக்கெடப்பாரும்  
உள்ளி-  
[133.] ருந்து பரதத்தி டெ[சு]ன்றது [||\*] भूमिदानात्परन्दानन्न भूतन्न भवि[प्य]ति [I\*] तस्यैव  
हरणात्प[I]-

## Plate XI.

- [134.] पन्न भूतन्न भविप्यति ॥ [३२\*] बहुभिर्वसुधा<sup>7</sup> दत्ता बहुभिश्चानुपालिता [I\*] यस्य यस्य  
यथा  
[135.] भूमितस्य<sup>8</sup> तस्य तथा फलम् ॥ [३३\*] <sup>9</sup>स्वतत्ताम्परदत्तां वा यो हरेतु<sup>10</sup> वसुन्धराम्  
[I\*] षष्टि<sup>11</sup> वर्ष-  
[136.] सहस्राणि विष्टायाज्ञायते क्रिमि[:\*] ॥ [३४\*] स्वस्ति श्रीपरमेश्वरमहाकाष्ठकारिणा<sup>12</sup> लिखित-  
[137.] म् [||\*] इ[व]न् பெறும[டு]னயும்<sup>13</sup> மனைப்படப்பும் இரண்டு பட்டி நிலனும்  
[||\*] स्वस्ति  
[138.] सिद्धिरस्तु नमः ॥ ० ॥—

## TRANSLATION.

Hail! (*Verse 1.*) Victorious is the supreme Brahman, which is the cause of the production, stability and destruction of the three worlds; which is true, without end (*and*) without beginning; which consists of knowledge (*alone*); which is *one*; (*and*) which is the abode of immortality!

(2.) May that blessed Trivikrama (Vishṇu) grant you prosperity, who, at the sacrifice of Bali, deceitfully asked (*only*) for three steps (*of land*), but suddenly expanded (*and*) strode thrice, (*thereby*) appropriating the world!

(3.) May Hara (Śiva), the destroyer of Pura, increase your happiness, who bears the moon on his crest, who wears a serpent on his shoulder, who holds Bhavānī on his left, who bears affection to his worshipper, who bears Gaṅgā on his head, who wears ashes<sup>11</sup> on his body, who bears poison on his neck, who wears a braid in his hair, (*and*) who holds a spear in his hand!

(4.) May Trivikrama and Hara protect you, whose distinct (*but*) united bodies (*respectively*) bear on the neck the supreme splendour of two ornaments,— the *kaustubha* (jewel)

<sup>1</sup> Read புறையும்.<sup>4</sup> Read பழய.<sup>7</sup> Read ஸுதா.<sup>10</sup> Read ஹேத.<sup>13</sup> Read மனையும் மனை.<sup>2</sup> Read இராமையும.<sup>5</sup> Read ராமையும.<sup>6</sup> Read भूमिस्तस्य.<sup>11</sup> Read षष्टि.<sup>14</sup> *Dhūli* seems to be used in the sense of *bhūti*.<sup>3</sup> Read குவளை.<sup>6</sup> Read நிலை.<sup>9</sup> Read स्वदत्तां पर०.<sup>12</sup> Read कोष्टागारिणा.



and the black (*poison*),<sup>1</sup> hold a discus and a spear<sup>2</sup> for the destruction of the Daityas, are of black and white colour, (*and*) thrill with joy at the expansion (*of the eyes*) of Śrī and Gaurī, (*which emit*) coquettish glances (*resembling*) arrows!

(5.) May Padmā (Lakshmī) regard you with fondness, who is seated on a lotus; whose pair of lotus hands is resplendent with a lotus; (*and*) whose excellent bath (*is poured from*) golden jars which are held by the trunks of (*two*) female elephants!

(6.) May that blessed Āryā (Pārvatī), the sister of Viṣṇu, instantly remove dire adversity,—whom Cupid does not approach, out of fear, it seems, because he has observed the (*third*) eye on (*her*) forehead (*and therefore takes her*) for Īśvara!

(7.) May Vināyaka (Gaṇēśa) grant you freedom from obstacles, who is as white as the Kailāsa (*mountain*), whose girdle consists of a huge serpent, who has the face of an elephant, whose ears are large, who has a single big tusk, (*and*) whose eyes are (*half closed as if he were*) under the influence of rut!

(8.) May the race of the glorious Pallavas be protected for a long time by the supreme lords, those twofold<sup>3</sup> gods whom (*they, viz., the Pallavas*) have worshipped with traditional devotion,—(*viz.*) the gods in heaven who timely reward gifts, sacrifices and austerities, (*and*) the gods on earth<sup>4</sup> who are engaged in the six duties, whose blessings are true, (*and*) who practise self-control!

(9.) The earth, surrounded by the rolling ocean, is conquered by the lord of men, who is the son of Hiraṇya (*and*) the lord of prosperity, whose crest is the bull; (*and*) the elephants of whose army ward off enemies.<sup>5</sup>

Hail! Adoration to Śrī! (10.) First, from the lotus which rose from the navel of Viṣṇu, was born the Creator, whose origin is the (*supreme*) Brahman; who is self-existent; who fully knows the meaning of the sacred texts; (*and*) who has performed the creation of the whole world.

(11.) From him was born at the sacrifice a son of the mind alone,<sup>6</sup> Aṅgiras, who fully carried out his promises; who was more brilliant than fire; who, being sinless, put an end to sin; who, being the chief of seers, obtained a place among the Seven Seers; who reached (*the highest degree of*) austerities that can be desired; (*and*) who was the best axe for cutting the tree of ignorance.

(12.) From this Aṅgiras (*came* Brihaspati), who was an ocean of speeches (*and*) the father of politics; whom (Indra) the lord of the gods<sup>7</sup> (*and*) elder brother of Tridhāman

<sup>1</sup> The word *kālikā*, 'blackness,' refers to the *kālakūṭa* poison.

<sup>2</sup> According to Dr. Gundert's *Malayāḷam Dictionary*, *paṭṭasa* is another form of the Sanskrit *paṭṭisa*, the Tamil forms of which are *paṭṭayam* or *paṭṭaiyam*.

<sup>3</sup> The plural *dvitayē* is used in the same sense in the *Raghuvamśa*, viii. 89, as quoted in Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dvitaya*?—द्रुमसानुमतं किमन्तरं यदि वायौ द्वितयेपि ते चलाः. Mallinātha explains द्वितयेपि by द्विप्रकारा अपि.

<sup>4</sup> *I.e.*, the Brāhmaṇas (*bhūddēva*).

<sup>5</sup> This verse refers, without mentioning the name itself, to king Nandivarman, whose father was Hiraṇya; see verses 28 and 30. The epithets which the king receives in the first half of the verse, are at the same time surnames of Brahmā, Viṣṇu and Śiva, and thus hint a comparison of the king to each of these three gods. As the *Sāhityadarpaṇa* (pp. 103 and 107 of the Calcutta edition) expresses it, 'the ornament of simile is suggested' (उपमालंकारो व्यंग्यः); in another place (p. 109) the term *upamā-dhvani*, 'suggestion of a simile,' is used for this figure.

<sup>6</sup> Compare Vol. I, No. 24, verse 2, where Aṅgiras is called the son of the mind of Brahmā.

<sup>7</sup> *Sukritin* appears to be used for *sumanas*, 'a god.'

(Vishnu), made his preceptor (*guru*); (*and*) relying on the power of whose intellect, the celestial women enjoy at ease amorous pleasures, without thinking of the rising and setting of the sun.

(13.) From him was born the fortunate (*and*) modest Śaṃyu, who destroyed sin (*and*) resembled the sun in brilliancy. When Fire had disappeared, (*he*) became the fire of the gods and performed even the action of fire through his own power.

(14.) His son was a sage called Bharadvāja, who became the founder of the race (*gōtra*) of the glorious Pallavas by the power of (*his*) virtues, (*and*) who mastered the three Vêdas, which resemble mountains, by (*his*) austerities.

(15.) From him came Drôṇa, the preceptor<sup>1</sup> of the Kurus, who was produced from the semen<sup>2</sup> (*of* Bharadvāja) in a piteher called *drôṇa*; whose victorious banner was an altar painted on the skin of a black-buck; (*and*) who completely mastered (*the four branches of*) the science of archery,<sup>3</sup> which resemble the four oceans.

(16.) From him came the sage Aśvatthâman, who was an incarnation of (Śiva) the enemy of Cupid; who deserved the confidence of the inhabitants of the world; (*and*) at the rising of whose anger, Kṛishṇa, Arjuna and Bhîma became terrified (*and*) threw down (*their*) weapons without any opposition.

(17.) The glorious Pallava, (*during whose rule*) the earth was untouched (*even*) by the smallest calamity,<sup>4</sup> was suddenly born to him on a litter of sprouts (*pallava*)<sup>5</sup> by (*the nymph*) Mênakâ,<sup>6</sup> that had been sent to him by Śakra (Indra), who was afraid of (*losing*) his position (*on account of the sage's austerities*).

(18.) Though born from a race of Brâhmanas, he possessed in the highest degree the valour of the Kshatriyas, which was inherent in him. Does not the thunderbolt possess by nature the quality of burning, though it springs from the cloud?

(19.) From him was produced Aśôkavarman, who removed the distress of suppliant kings, (*but*) who distressed those who faced (*him*) in battle, (*and*) who, though bright as the moon, possessed a spotless fame (*while the moon has a spot*).

(Line 34.) From him descended the powerful, spotless race of the Pallavas, which resembled a partial incarnation of Vishnu, as it displayed unbroken courage in conquering the eirdē of the world with all its parts, (*and*) as it enforced the special rules of all castes and orders, and which resembled the descent of the Gaṅgâ (*on earth*), as it purified the whole world.

(Line 37.) All (*the kings*) sprung from this (*race*) possessed power that was everywhere irresistible, large armies, pure descent, birth from a lotus,<sup>7</sup> (*and*) great piety, (*and therefore*) resembled Kumâra, whose spear is everywhere irresistible, (*who is also called*) Mahâsêna, who is the son of Fire, who invented (*the array of the army in the form of*) a lotus,

<sup>1</sup> This meaning of *druhiṇa* is not found in the dictionaries. In Vol. I, No. 24, verse 3, the corresponding word is *guru*.

<sup>2</sup> The dictionaries do not contain this meaning of *ambuja*.

<sup>3</sup> *Bhāṣṭra-vêda* is synonymous with *dhanur-vêda*.

<sup>4</sup> The same play on *Pallava* and *âpal-lava* occurs in the Kûram plates (line 11). The Udayêndiram plates (ll. 7 and 11) have *vipal-lava* instead of *âpal-lava*.

<sup>5</sup> The same popular etymology of the name *Pallava* is alluded to in Vol. I, No. 32, verse 8.

<sup>6</sup> According to Vol. I, No. 32, verse 5, the mother of *Pallava* was the nymph *Madani*.

<sup>7</sup> See verse 10.

(and who is also called) Subrahmanya. The great fierceness,— that resembled fire,— of the power of their arms dried up,—like the water of the ocean,—the irresistible valour of all enemies. The spreading moonshine of their spotless fame removed the impurity of all the sins of the Kali age. Their extremely noble conduct and constant prosperity increased the affection of the crowd of their friends.<sup>1</sup> The beauty of their forms became the snare, in which,—like deer,—the hearts of young women (*were caught*). Their fame, like the fragrance of sandal trees, was pervading the southern region. The shadow of their (*royal parasol*) could not be crossed by the power of other (*kings*), just as the beauty of the celestial trees cannot be surpassed by the splendour of other (*trees*). They were full of splendour and kind to others, (*and therefore*) resembled the sun whose rays are beneficial to men. They experienced an increase (*āgama*) of the affection (*pratyaya*) of (*their*) subjects (*prakṛiti*), and possessed blameless riches (*vṛiddhi*) and virtues (*guṇa*), (*and therefore*) resembled the science of grammar, in which crude forms (*prakṛiti*), affixes (*pratyaya*) and augments (*āgama*) are treated, (*but*) in which (*the rules on*) *guṇa* and *vṛiddhi* are (*not*) without exceptions (*apavāda*).<sup>2</sup> They gave delight (*nandana*), but were without enemies (*apa-ari-jāta*); while the Nandana (*garden*) contains the *pārijāta* (*tree*). Though full of learning (*ghanāgama*), they were not dull (*jāda*); while the rainy season (*ghanāgama*) brings water (*jala*). As Indra the heaven, (*these*) lords of the earth enjoyed the whole earth, which is bounded by the Chakravāla mountain (*and*) adorned by the seven continents and seven oceans.

(Line 45.) Among these have passed away in bygone times [S] kandavarman, Kal[i]ndavarman, Kāṇa gōpa, Viṣṇu gōpa, Virakū[r]cha, Virasimha, Simhavarman, Viṣṇusimha and other kings, who won great battles by (*a knowledge of*) the science of all weapons, whose valour was immeasurable, who had received by inheritance (*the practice of*) meritorious acts, who destroyed (*the sins of*) the Kali (*age*), whose minds were learned, whose bodies bore auspicious marks, who preserved (*their*) fame (*free from blemishes*), whose shoulders were fit to bear the whole earth, who were (*evil*) comets to (*their*) enemies, who conferred honours on (*their*) friends, (*and*) who were the barriers of all good conduct.

(Verse 20.) Thereafter came Simha[viṣṇu], the lion of the earth (*Avanisiṃha*), who was engaged in the destruction of enemies, (*and*) who vanquished the Malaya, Kaḷabhra, Mālava, Chōla and Pāṇḍya (*kings*), the Śimhaḷa (*king*) who was proud of the strength of his arms, and the Kēraḷas.

(21.) Then the earth was ruled by a king called Mahēndravarman, whose glory resembled that of Mahēndra, whose commands were respected (*by all*), (*and*) who annihilated (*his*) chief enemies at Pullalūra.

(22.) From him was born the victorious hero Narasiṃhavarman, who surpassed the glory of the valour of Rāma by (*his*) conquest of Laṅkā, who was a comet (*that foreboded*) destruction to the crowd of proud enemies, (*and*) who imitated the pitcher-born (Agastya) by (*his*) conquest of Vâtâpi.<sup>3</sup>

<sup>1</sup> This sentence has a second meaning, which refers to the sun (*mītra*), but which it is useless to reproduce in the translation.

<sup>2</sup> A similar *ślēṣha* occurs in the description of the Valabhi king Dhruvasēna II.; *Ep. Ind.*, Vol. I, p. 91, note 28. See also *Śiṣupālavadha*, xix. 75; *Śāhityadarpaṇa*, paragraph 586; and Mr. S. P. Pandit's Preface to his edition of the *Raghuvamśa*, p. 45, note 1.

<sup>3</sup> The same comparison occurs in the description of the reign of Narasiṃhavarman I. in the Kūram plates (line 17) and in the Udayēndiraṃ plates (l. 14).

(23.) From him was born Mahêndravarmān, whose long arms were fieree thunderbolts to the crowd of enemies, (*and*) beginning with whom, meritorious acts for the benefit of temples and Brâhmanas and (*the use of*) the vessel of the donor<sup>1</sup> have highly prospered.

(24.) Then came Paramêśvarapôṭavarman, to whose desires the crowd of all kings was subject. This wonderful (*king*) possessed high prosperity (*bhûti*), was the lord of men (*bhûta*), had a bull for (*his*) crest (*and*) a club on (*his*) banner, (*and*) possessed immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhûti*), is the lord of goblins (*Bhûta*), has a bull for his emblem and a club on his banner, and resides on the mountain].<sup>2</sup>

(25.) From him was born a complete incarnation of the blessed Paramêśvara, who equalled Narasimha both by (*the strength of*) his body and by (*his*) name (Narasimhavarman) that spread over the world. This crest-jewel of the Kshatriyas bestowed his wealth on temples and Brâhmanas (*and*) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vêdas.<sup>3</sup>

(26.) From him came Paramêśvarapôṭavarman, who obtained desired treasures, (*viz.*) treasures of fame; who conquered the coquettish ways of the Kali (*age*); who led the way of policy, which had been prescribed by Dhishana (Brihaspati); (*and*) who protected the worlds.

(27.) At present his prosperous kingdom, in which enemies are subdued by the power of (*mere*) commands, is ruled as far as the ocean by Nandivarman, who was chosen by the subjects, who is worthy of honour on account of (*his*) wisdom, (*and*) who is the full-moon of the race of the Pallavas, which is as extensive as the ocean.

(28.) His sixth (*ancestor*) was the lord Bhîmavarman, who was the younger brother of, (*and reigned*) after, the glorious Simhavishnu; the fifth Pallava ruler (*was*) the glorious king Buddhavarman, praised by wise men; the fourth (*was*) Âdityavarman, who resembled (Indra) the bearer of the thunderbolt; the third (*was*) Gôvindavarman; (*and*) the second lord of the earth (*was*) the glorious Hiranya, the refuge of men.

(29.) This Śrîdhara<sup>4</sup> resembles Vijaya (Arjuna) in battle, Karnîsuta<sup>5</sup> in acquaintance with the arts, Râma in archery, the king of Vatsa<sup>6</sup> with respect to the science of elephants and to music, Kâma in (*the opinion of*) women, the first poet (Vâlmîki) in the composition of poetry, the master of policy (Brihaspati) himself in suggesting expedients, (*and*) Dharma (Yudhisṭhira) in delighting the subjects.

(30.) Increasing in prosperity is our lord, king Nandivarman, who is able to support the race of the Pallavas; who is a born emperor; who is handsome; who is a master both in the art of gymnastics and in the virtue of modesty; who is the son of Hiranya; who belongs to the branch (*varga*) of Bhîma; who worships the feet of Hari (Vishnu);

<sup>1</sup> *I.e.*, the vessel from which libations of water are poured out at donations. Compare the frontispiece of General Sir A. Cunningham's *Coins of Ancient India*, where such a vessel is figured in the hand of Anâthapiṇḍika.

<sup>2</sup> This is another case of *upamâ-dhvani*; see p. 354, note 5. The comparison with Śiva is based on the name of the king, Paramêśvara, which is at the same time one of the names of Śiva.

<sup>3</sup> *I.e.*, he made grants of land to learned Brâhmanas.

<sup>4</sup> This was evidently a *viruda* of Nandivarman.

<sup>5</sup> According to a quotation of the commentator on the *Kâdambari* (Bombay edition of 1890, p. 40), Karnîsuta or Karaṭaka was the author of a treatise on the art of thieving, and was, along with his two friends Vipula and Achala and his minister Śiśa, mentioned in the *Brihatkathâ*. He is also referred to in the *Lalâ-kumâracharita* (Bombay edition of 1883, p. 48).

<sup>6</sup> Compare Vol. I, No. 25, paragraph 29.

who is descended from a pure mother; who bears auspicious marks; who is the son of Rôhinî; (and) whose good deeds are numerous.

(Line 71.) While the twenty-second year of (*his*) reign was current, this *Râjâdhirâja-paramêśvara*, the *Mahârâja* called Nandivarman, who is engaged in ruling the kingdom of Paramêśvarapôtarâja; whose mind is clinging to, engaged in, and restless in (*the desire for*) supreme bliss; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (*Paramêśhthin*);<sup>1</sup> who worships the gods, the Brâhmanas, and (*others*) who are worthy of respect; who avoids the passions that oppress the people of the Kali age; who dries up (*his*) enemies by the fire of (*his*) growing valour; who refreshes (*his*) friends by the water of (*his*) growing affection; whose right hand is able (*to fulfil*) the vow of ruling the whole world; whose pair of feet is rubbed smooth (*as it serves as*) whetstones to the edges of the rubies in the diadems of all kings; who is gracefully embraced by the fortune of the Pallava race, (*and who therefore resembles*) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden; the wrestler of warriors (*Kshatriyamalla*); the wrestler of the Pallavas (*Pallavamalla*); whose might is increasing in consequence of (*his*) meditations on the feet of the lord, (*his*) father;<sup>2</sup> (*and*) who is a moon that causes to rise the water of the ocean of great virtues,— was himself pleased to give as a *brahmadêya*,<sup>3</sup>— [as requested] by Brahmasrîrâja,<sup>4</sup> who is a friend of men; who is filled with all virtues, as the ocean with a heap of gems; who is famous (*but*) modest, handsome (*and*) long-lived, of soft speech (*and*) the best of men; who, just as Brîhaspati (*is the minister*) of (Indra) the lord of heaven, is the chief minister of the handsome Nandin, the lord of the earth (*and*) chief of the Pallavas; who is refined both by nature and through education;<sup>5</sup> who is the first of the wise, firm (*and*) brave; who possesses the full splendour of the Brâhmaṇa and Kshatriya castes, and a loyalty to the glorious Nandipôtarâja, which does not cease as long as the moon and the stars endure; who supports (*his*) family; who is the chief of (*his*) family; who is an eldest son; who resembles the moon in beauty; who excels in all virtues; (*and*) who is an eldest grandson,— to Jyêshthapâda-Sômayâjin, who has mastered the ocean-like Vêdas; who chants the *Sâman* (hymns) which are pleasant on account of their melodies (*rasa*); who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Vêda, grammar, astronomy, etymology, phonetics and metrics;<sup>6</sup> who knows the properties of words, sentences and subjects; who has drunk the elixir of the *Śruti* and *Smṛiti*; who is learned in the portion referring to rites (*karma-kāṇḍa*) and the portion referring to knowledge (*jñāna-kāṇḍa*); who is skilled in the ways of the world and in the knowledge of the arts; who is versed in poems, dramas, stories, epics and legends; in short, who is skilled in all (*branches of*) holy and profane knowledge; who is expert in the performance of all rites; who is of good

<sup>1</sup> This expression seems to refer to Vishnu, whose devotee Nandivarman was according to verse 30.

<sup>2</sup> With *bappa-bhaṭṭâraka-pâd-ânudhyâna* compare the similar expressions which Dr. Fleet quotes from three other Pallava inscriptions; *Ind. Ant.*, Vol. XV, p. 274, 2nd column. In the Prâkrit grant of Śivaskandanavarman occurs the instrumental plural *mahârâja-bappa-sâmîhi*; *Ep. Ind.*, Vol. I, p. 6, text line 11. The nominative plural *bappa-bhaṭṭâkar* occurs in line 88 of the Kûram plates.

<sup>3</sup> The words स्वयमेव प्रसादान् are found in line 97, and the words ब्रह्मदेयं दत्तः in line 103.

<sup>4</sup> The occurrence of the words *vijñapti* and *vināpam* in lines 103 and 106 and the analogy of the Kûram and Udayêndiram plates make it probable that the word *vijñaptêna* has to be supplied in connection with the instrumental *Brahmasrîrâjêna* in line 91.

<sup>5</sup> With *nisarga-nîti-vinîta* compare *nisarga-samêkâra-vinîta*, *Raghuvaṃsa*, iii. 35; and *ibid.*, x. 79.

<sup>6</sup> This enumeration of the six *Âṅgas* of the Vêda agrees literally with Âpastamba's *Dharmasûtra*, ii. 4, 8, 11.

conduct; (*who illumines*) the world, as a lamp (*does*) a house; who is courteous (*in spite of*) the honour (*paid to him*) and of noble birth; who is the only sun of the middle world (*i.e.*, the earth), because he has dispelled all ignorance (*or darkness*);<sup>1</sup> who is considered the best of fathers and grand-fathers; whose good deeds (*in former births are the reason of his present*) noble birth; who ranks first among the twice-born; who knows the Vêdas; who conforms to the precepts of the Vêda; who follows the *Chhandôgasûtra*; who has performed the *Vâjapêya* and a number of other sacrifices; who belongs to the Bharadvâja *gôtra*; who resides at Pâniya, an excellent settlement of Brâhmanas<sup>2</sup> in the Tonḍâka-râshṭra; who is poor in sins; who is distinguished by (*his*) dress (?);<sup>3</sup> who is a unique person; who cares for both worlds;<sup>4</sup> who accomplishes the three objects of human life (*trivarga*); who knows the four Vêdas; whose chief objects are the five primary elements (*pañcha-mahâbhûta*);<sup>5</sup> who knows the six auxiliary works;<sup>6</sup> who resembles the sun; who possesses good qualities; (*and*) who is an excellent Brâhmaṇa,—a whole village, the original name of which was Koḍukoḷli, (*but*) which, on becoming a *brahmadêya*, (*received*) the new name Êkadhîramaṅgalam,<sup>7</sup> in Undivana-kôshṭhaka,<sup>8</sup> (*a subdivision*) of the same *râshṭra*,<sup>9</sup> enclosed by the following four boundaries:—in the east, Pâlaiyûr; in the south, the same; in the west, Maṇatpâkka<sup>10</sup> and Koḷlipâkka; (*and*) in the north, Velimânallûr,<sup>11</sup>—to the extent of altogether two *nivartanas*;<sup>12</sup> excluding previous grants to temples and grants to Brâhmanas; excluding (*the houses of*) the ryots;<sup>13</sup> with all exemptions (*parihâra*); (*and*) including<sup>14</sup> the use of the water by digging channels at convenience from the Dûrasarî, the Vêgavatî, and the tank of Tîralaya,<sup>15</sup> houses, fields, gardens and groves.

<sup>1</sup> In the original, the description of the donee is here (l. 86) interrupted by that of the minister, and is continued in line 92.

<sup>2</sup> The literal meaning of *brahmalôka* is 'the world or heaven of Brahman.'

<sup>3</sup> In the Sanskrit original, the next seven epithets begin successively with the numbers *one, two, three, four, five, six and seven*.

<sup>4</sup> *I.e.*, for heavenly as well as earthly prosperity.

<sup>5</sup> This appears to mean that he studied philosophy.

<sup>6</sup> This accomplishment of the donee was already stated in full in line 80 f.

<sup>7</sup> The word Êkadhîra, from which the new name of the village is derived, must be taken as a *biruda* either of the king or of his minister. Thus the village of Paramêśvaramaṅgalam, which is the object of the Kûram grant, received its name from king Paramêśvaravarman I.; and in the Udayêndiram plates, the village granted was named after Udayachandra, the king's general.

<sup>8</sup> This is a Sanskrit rendering of the Tamil name ஊற்றுகாட்டுக்கோட்டம், which occurs in line 105. *Kôshṭhaka* corresponds to *kôṭṭam*; *vana* is the Sanskrit equivalent of *kêḷu*; and *undi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *ûrzu*, 'a spring.'

<sup>9</sup> This refers to the Tonḍâka-râshṭra in line 95.

<sup>10</sup> In this word, the letter *t* represents the letter *ṭ*, which is unknown to Sanskrit, of the Tamil name Maṇarpâkkaṁ, line 112.

<sup>11</sup> In the Tamil portion (line 113), this name is spelt with the Tamil ஊ instead of the *na*.

<sup>12</sup> सामान्यनिवर्तनद्वयमर्थादया is a literal translation of சாமாநிய இரண்டுபெட்டிப்படியால் in line 107 f. Accordingly, the Sanskrit *nivartana* (= 40,000 square *hastas*) and the Tamil *paṭṭi* ('a measure of land sufficient for a sheep-fold') are synonymous. *Nivartana* occurs in line 38 of the grant of Śivaskandavarman, and *paṭṭi* in the Kûram plates.

<sup>13</sup> निरस्तकुटुम्बि corresponds to குடி நீக்கி in line 107.

<sup>14</sup> The substantives from उदकभोगः to निष्कुटं च depend on इत्येतदभ्यन्तरम्.

<sup>15</sup> These three topographical names are again mentioned in line 115 f. दूरसरित् is a Sanskrit translation of செயரறு, the name of the river which forms the southern boundary of the Conjeeveram tālluqa. वेगवता is the Sanskrit name of the river வெஃகா or கம்பை, which passes Conjeeveram on the south. The tank of Tîralaya is identical with the tank of Tiraiyan in line 116.

(Line 103.) This (*grant was made at*) the request (*viññapti*) of Brahmayuvarāja. The executor of the grant (*ājñapti*) (*was*) Ghôraśarman. Hail! Let there be success!

(Verse 31.) The author of the (above) *prasaṣti* (*was*) the honest Trivikrama, who knew the truth of all sciences (*and*) performed sacrifices according to the rules of the three Vêdas.

(Line 104.) (*The above is*) an order of the king (*kôn-ôlai*), (*dated in*) the twenty-second year (*of his reign*). Let the inhabitants of Ūrrukâṭṭu-kôṭṭam see (*it*)!

(L. 105.) Having seen the order (*tirumugam*), which was issued after (*the king*) had been pleased to give Kodukolli, (*a village*) of our country,—having expropriated the former owners, at the request of Brahmayuvarāja, (*having appointed*) Ghôraśarman as *ājñapti* (*ānatti*), having excluded (*previous*) grants to temples and grants to Brâhmaṇas, having excluded the houses (*of the ryots*), to the extent of altogether two *patti*,—as a *brahmadēya* to Śēṭṭireṅga-Sômayâjin, who belongs to the Bhâradvāja *gôṭra*, follows the *Chhandôgasûtra* and resides at Pâni,—we, the inhabitants, went to the boundaries which the headman (*viyavan*) of the district (*nâdu*) pointed out, circumambulated the village (*paḍāgai*) from right to left, and planted stones and milk-bush (*round it*).

(L. 111.) The boundaries of (*this village are*):—The eastern boundary (*is*) to the west of the boundary of Pâlaiyâr; the southern boundary (*is*) to the north of the boundary of Pâlaiyâr; the western boundary (*is*) to the east of the boundary of Maṇarpâkkam and of the boundary of Kollipâkkam; and the northern boundary (*is*) to the south of the boundary of Velimâṇallâr.

(L. 114.) (*The donee*) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls,<sup>1</sup> (*and shall be permitted*) to dig river channels and inundation channels for conducting water from the Śēyârū, the Vēḷkâ, and the tank of Tîraiyan. (*He*) shall obtain . . . . .<sup>2</sup> for these channels. Those who take and use (*the water*) in these channels by pouring out baskets, by cutting branch channels (?),<sup>3</sup> or by employing small levers,<sup>4</sup> shall pay a fine to be taken by the king. He and his descendants shall enjoy the houses, house gardens and so forth (*and shall have the right*) to build houses and halls of burnt tiles. (*The land*) included within these (*boundaries*) we have endowed with all exemptions.<sup>5</sup> He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (*ulliyar*), the share (*kāṇam*) of the Brâhmaṇas and of the king, the share of *śengodî*,<sup>6</sup> the share of *kallâl*,<sup>7</sup> the share of *kannittu* (?), the share of corn ears (*kadir*), the share of the headman, the share of the potter,<sup>8</sup> the sifting of paddy, the price of ghee, the price of

<sup>1</sup> A similar phrase is used in line 305 of the large Leyden grant.

<sup>2</sup> Here two technical terms are omitted. One of them, புழுதிபாடு, occurs in line 79 of the Kûram plates.

<sup>3</sup> குறங்கறுத்து occurs in No. 5, paragraph 14.

<sup>4</sup> The same implement is mentioned in line 81 of the Kûram plates. Each of the three terms குறங்கு, குறந்தேத்தம் and கூடை occurs in line 310 f. of the large Leyden grant. On the irrigation basket and lever see Dr. Grierson's *Bihâr Peasant Life*, paragraph 949, and Dr. Buchanan's *Journey through Mysore*, Madras reprint, Vol. I, p. 183.

<sup>5</sup> Here and in the next sentence, பரிசாரம் appears to be used for பரிசாரம் (*parihâra*). Compare सर्वपरिहाराभ्यन्तरीकरणेन in line 101.

<sup>6</sup> According to Winslow, செங்கொடிவேலி is 'a running plant whose root is a powerful caustic, rose coloured lead-wort, *Plumbago Zeylanica*, L.'

<sup>7</sup> According to the *Dictionnaire Tamoul-Français*, this is the tree *Ficus Mysorensis*.

<sup>8</sup> விசக்காணம் and குசக்காணம் are derived from விசவன், another form of வியவன் (Vol. I, p. 116, note 7), and குசவன்.

cloth (*puṭṭagam*), the share of the cloth (*paṭṭigai*), the hunters (?), messengers, dancing-girls, . . . . .<sup>1</sup> the grass, the best cow and the best bull, the share of the district (*nāṭṭuvagai*), cotton threads (*paḍān-gari*), servants, *neḍumburai*, palmyra molasses, the fine to the accountant (*karaṇam*) and the fine to the minister,<sup>2</sup> *pattūr-śārru*, . . . . .<sup>3</sup> the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunks, which is given of old trees of various kinds,<sup>4</sup> including areca palms and cocoanut trees . . . . .

(L. 132.) The grant (*para-datti*) was made in the presence of the local authorities (?), of the ministers,<sup>5</sup> and of the secretaries.<sup>6</sup>

(L. 133.) [Three of the usual imprecatory verses.]

(L. 136.) Hail! Written by His Majesty's great treasurer (*Śrī-Paramēśvara-mahā-kōshṭhāgārīn*).

(L. 137.) He (*viz.*, the donee) shall obtain the houses, the house-gardens, and two *paṭṭi* of land.<sup>7</sup>

Hail! Let there be success! Adoration!

#### No. 74. UDAYENDIRAM PLATES OF NANDIVARMAN PALLAVAMALLA.

This inscription has been already published by the Rev. T. Foulkes in the *Indian Antiquary* (Vol. VIII, p. 273 ff.) and in the *Manual of the Salem District* (Vol. II, p. 355 ff.). The original plates, together with the originals of four other copper-plate inscriptions<sup>8</sup> which were also edited by Mr. Foulkes, are preserved at Udayēndiram,<sup>9</sup> a village at the southwestern extremity of the Guḍiyātam tālluqa of the North Arcot district, and were kindly borrowed for me from their present owner by Mr. F. A. Nicholson, I.C.S., Acting Collector of North Arcot. The present whereabouts of two other copper-plate inscriptions from Udayēndiram,<sup>10</sup> of which Mr. Foulkes obtained transcripts in the Telugu character, I was unable to ascertain. According to Mr. Foulkes, these two inscriptions formed part of a find of "five, or, by another account, seven sets of copper-plate inscriptions," which was made in 1850 in a subterranean chamber in the Brāhmaṇa street at Udayēndiram. Mr. Foulkes then believed that the remaining three or five sets of the find were lost. As, however, Mr. Foulkes' other grants (I, II, III, IV and V) are now preserved at Udayēndiram:

<sup>1</sup> The two obscure terms which are here omitted, contain the words பண்ணு (which may be connected with பண்ணுவர், 'riders on horses or on elephants,') and குதிரை, 'a horse,' and may therefore correspond to the terms ஆனைக்கூடம் ('elephant-stalls') and குதிரைப்பந்தி ('horse-stables') on page 115, text line 11.

<sup>2</sup> அதிகாரணம் appears to be used for *adhikārīn*, as அதிகாரர் in line 132 and அதிகாரம் in Vol. I, p. 94. Compare *prādhāni-jōḷi*, Vol. II, p. 119.

<sup>3</sup> The obscure term உழையவயப்பள்ளிவத்து contains the words உழையன், 'a servant,' and பள்ளி, 'a temple.'

<sup>4</sup> Compare பல்லுருவில் பழமரங்கள், 'old trees of various kinds,' in Vol. I, No. 40, text line 38.

<sup>5</sup> See note 2.

<sup>6</sup> Literally, 'those who hear (the words of) the mouth (of the king).' The term *kīṭ-vāy-kkēppāṇ*, 'an under-secretary,' occurs at the end of the Cochin plates of Bhāskara Ravivarman; *Ep. Ind.*, Vol. III, p. 69.

<sup>7</sup> Compare line 107.

<sup>8</sup> Nos. I, III, IV and V of the grants published in the Appendix to Vol. II of the *Salem Manual*. Nos. I, III and V have been lately re-edited by Professor Kielhorn in the *Epigraphia Indica*, Vol. III, Nos. 23, 14 and 13.

<sup>9</sup> No. 174 on the *Guḍiyātam Taluk Map*.

<sup>10</sup> Grants B and C, *Salem Manual*, Vol. II, p. 380 ff.



and are five in number, I think that they must be identical with the apparently missing five of the seven sets discovered at Udayêndiram in 1850.

The copper-plates which bear the subjoined inscription, are five in number. When they reached my hands, they were strung on a ring, which is cut and bears a circular seal. This contains, in high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. Over the bull is a seated figure on a pedestal, and between two symbols which I cannot make out. The diameter of the seal is  $3\frac{1}{4}$  inches, and that of the ring  $4\frac{1}{2}$  to  $4\frac{7}{8}$  inches. The ring is about  $\frac{3}{8}$  inch thick. A comparison of this description of the ring and seal with that given by Mr. Foulkes in the first paragraph of his edition of the plates, suggests that, when he examined the plates, they were accompanied by a different ring and seal. Besides, the seal which is now attached to the plates, does not resemble the seals of other Pallava grants, but is closely allied to the seal of the Udayêndiram plates of the Bâna king Vikramâditya II. (Mr. Foulkes' No. V) and of the Gaṅga-Bâna king Prithivîpati II. Hastimalla (No. 76 below).<sup>1</sup> I therefore believe that it may have originally belonged to one of the two Udayêndiram grants of the Bâna dynasty, which are now missing (Mr. Foulkes' grants B and C), and that the original seal-ring of the Pallava plates may have been attached by mistake to one of these two grants and lost along with the latter.

The inscription consists of two distinct portions,— a grant of the Pallava king Nandivarman Pallavamalla in the Sanskrit language and the Grantha character (ll. 1 to 105), and a short inscription of the time of the Chôla king Madirai-konḍa Kô-Parakêsarivarman in the Tamil language and character (ll. 105 to 109), which, however, looks as if it had been written by the same hand as the first or Pallava part of the inscription. Further, the Grantha and Tamil alphabet of both portions of the inscription is considerably more modern than that of other Pallava grants, and even than that of two other copper-plate inscriptions of Madirai-konḍa Kô-Parakêsarivarman.<sup>2</sup> Consequently, the plates are either a forgery, or they are a copy, made at a later date, of two inscriptions, one of Nandivarman Pallavamalla, and one Madirai-konḍa Kô-Parakêsarivarman, the originals of which are not within our reach.

The Sanskrit portion of the inscription records that, in the twenty-first year of his reign (l. 38), the Pallava king Nandivarman (v. 4, ll. 36 f. and 37 f.), surnamed Pallavamalla (ll. 36, 46 and 47), granted a village to one hundred and eight Brâhmanas (l. 64 f.). This grant was made at the request of one of his military officers or vassals, named Udayachandra (v. 1 and l. 61), who belonged to the race of Pûehân (v. 2, l. 45 f. and v. 7), that had been in the hereditary service of the Pallava race, and who resided at the city of Vilvala (v. 2 and l. 44) on the river Vêgavatî (l. 41). This river passes Conjeeveram, and falls into the Pâlârû near the village of Villivalam,<sup>3</sup> which accordingly must be the Tamil original of Vilvala, the Sanskrit name of the capital of Udayachandra. The three opening verses refer to the god Sadâsîva, the chief Udayachandra, and the race of the Pallavas, respectively. Then follows, in prose, a genealogy of the reigning Pallava king, the mythical portion of which (l. 8 ff.) contains the following names:—

<sup>1</sup> See No. 4 of the Plate opposite page 104 of *Ep. Ind.*, Vol. III.

<sup>2</sup> These are No. 76 below, and the Tamil endorsement of Mr. Foulkes' No. I. (*Ep. Ind.*, Vol. III, No. 23).

<sup>3</sup> See p. 345, note 9.

Brahmâ.  
|  
Aṅgiras.  
|  
Bṛihaspati.  
|  
Śaṁyu.  
|  
Bharadvāja.  
|  
Drôṇa.  
|  
Aśvatthâman  
|  
Pallava.

The list of the historical descendants of Pallava from Simhavishṇu to Paramêśvaravarman II. (l. 11 ff.) need not be repeated here, because it agrees with the list in the Kaśâkûḍi plates (p. 344), and because the battles which Narasiṁhavarman I. and Paramêśvaravarman I. are reported to have won,<sup>1</sup> were noticed in the introduction to the Kûram plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this Paramêśvaravarman (II.) (was);" is interrupted by verses 4 to 6, which refer to the Pallava king Nandivarman; and appears to be taken up again by the words: "His son was Nandivarman Pallavamalla" (l. 36 f.). Mr. Foulkes concludes from this, that there were two successive Pallava kings of the name Nandivarman, the second of whom was the son of the first and bore the distinctive surname Pallavamalla.<sup>2</sup> I do not think it probable that verses 4 to 6 are to be considered as forming one sentence with the first prose passage (l. 19 ff.), but would prefer to treat these verses as a parenthesis, and the second prose passage (l. 36 f.) as the end of the same sentence which begins with the first prose passage. In this way we obtain only *one* Pallava king named Nandivarman, who bore the surname Pallavamalla and was the son of Paramêśvaravarman II. This statement is at variance with the Kaśâkûḍi plates, according to which Nandivarman Pallavamalla was not the son of his predecessor, but belonged to an entirely different branch of the Pallavas. Here is another point which might induce us to stamp the Udayendiram plates as a forgery. For, it is difficult to understand how one and the same king could call himself the son of his predecessor in an inscription of his 21st year, and the son of somebody else in an inscription of his 22nd year. Two explanations might, however, be attempted. Nandivarman may have thought it political to give himself out for the *adopted* son of his predecessor; or it may be assumed that, through mere carelessness, the scribe who drafted the inscription, used the word *putra*, 'son' (ll. 19 and 37), while he wanted to represent Nandivarman only as a successor, and not as the son, of Paramêśvaravarman II.

The most interesting portion of the inscription is the account of the services which Udayachandra rendered to his royal master. When Pallavamalla was besieged in Nandipura by the Dramiḷa princes, Udayachandra came to his rescue and killed with his own hand the Pallava king Chitramāya and others (l. 46 ff.). The name Chitramāya sounds more like a *biruda* than a real name. Thus the ancient Pallava king Narasiṁha

<sup>1</sup> Maṇimaṅgala, where Narasiṁhavarman I. defeated Pulikēśin II., is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187, and my *Annual Report* for 1891-92, p. 11.

<sup>2</sup> *Ind. Ant.*, Vol. VIII, p. 280.

had the *biruda* Amêyamâya,<sup>1</sup> and Râjasimha that of Mâyâehâra.<sup>2</sup> It is not improbable that the Dramila princes whose leader was Chitramâya, were the relations and followers of Nandivarman's predecessor Paramêśvaravarman II. and that they had to be overcome by force, before Nandivarman could establish himself on the throne. Further, Udayachandra is said to have bestowed the kingdom many times on Nandivarman by his victories at Nimba[vana], Châtavana, Śamkaragrâma, Nellâr, Nelvêli, Śûrâvarundûr, &c. (l. 48 ff.). Of these localities, Nellâr is the head-quarter station of the present Nellore district. Another of them, Nelvêli, is mentioned a second time immediately after, as the place near which Udayachandra killed the Śabara king Udayana (l. 52). The Śabaras are generally identified with the modern Sauras, a hill-tribe in the Gañjâm and Vizagapatam districts. As, however, the different names of savage tribes are often treated as synonyms by Sanskrit writers, and as the Tamil name Nelvêli cannot possibly be located in the Telugu districts, it may be that the author of the inscription is referring to one of the hill-tribes of the Tamil country, and that Nelvêli is meant for the modern Tinnevely.<sup>3</sup> An additional argument in favour of this view is that, immediately after the description of the war with the Śabaras, the author refers to Udayachandra's achievements "in the Northern region also." He there pursued and defeated the Nishâda chief Prithivivyâghra, who was performing an *Āsvamêdha*, and drove him out of the district of Vishṇurâja, which he subjected to the Pallava king (l. 55 ff.). Nishâda is, like Śabara, one of the words by which Sanskrit writers designate savage tribes. The district of Vishṇurâja, which was situated to the north of the Pallava country, can be identified with certainty. As Nandivarman was a contemporary of the Western Chalukya king Vikramâditya II. who reigned from A.D. 733-34 to 746-47,<sup>4</sup> he was also a contemporary of the Eastern Chalukya king Vishṇuvardhana III. whose reign is placed by Dr. Fleet between A.D. 709 and 746.<sup>5</sup> He is evidently the Vishṇurâja of the Udayêndiram plates,<sup>6</sup> and his district (*vishaya*) is the country of Vêṅgi, over which the Eastern Chalukyas ruled. The last two items in the list of Udayachandra's deeds are, that he destroyed the fort of Kâlîdurga,<sup>7</sup> and that he defeated the Pândya army at the village of Mappaikudi (l. 59 ff.).

The grant which was made by Nandivarman Pallavamalla at the request of Udayachandra, consisted of the village of Kumâramāṅgala-Vellattûr, which belonged to the district called Paśchimâśrayanadî-vishaya, and of two water-levers (*jala-yantra*) in the neighbouring village of Korragrâma, which appear to have been added in order to supply the former village with means of irrigation. As in the case of other grants, the original name of the village was changed into Udayachandramāṅgalam in commemoration of Udayachandra, at whose instance the donation was made (l. 62 ff.). The description of the boundaries of Udayachandramāṅgalam is given in great detail (l. 65 ff.).

<sup>1</sup> Vol. I, p. 3, No. 8.

<sup>2</sup> Vol. I, No. 25, paragraph 24.

<sup>3</sup> Tirunelvêli, 'the sacred paddy-hedge,' is the Tamil original of the Anglo-Indian Tinnevely, the name of the head-quarters of the southernmost district of India. An inscription of Sundara-Pândya at Tinnevely calls the deity of the temple Vrihivṛtîśvara, i.e., 'the lord of the paddy-hedge,' and Vêpuvanêśvara, i.e., 'the lord of the bamboo-jungle;' see my *Annual Report* for 1893-94, p. 7.

<sup>4</sup> See *Ep. Ind.*, Vol. III, p. 2, Table.

<sup>5</sup> *Ind. Ant.*, Vol. XX, pp. 99 and 283.

<sup>6</sup> This identification was already made by Mr. Venkayya in the *Madras Christian College Magazine* for August 1890.

<sup>7</sup> Mr. Foulkes (*Ind. Ant.*, Vol. VIII, p. 283) proposed to identify this place with the modern Calicut; but the Tamil form of this name is not Kâlîkkôttai, but Kaḷikkôttai, and its Malayalam name is Kôrikkôdu or Kôrikkûdu.

Among the boundaries we find, in the east, a small river; in the south, the temple of Korragrâma, the same village, a portion of which had been included in the granted village; in the north, the village of Kâñchidvâra, which, in its Tamil form Kâñchivâyil, is referred to in line 107 of the present inscription, and in another copper-plate grant from Udayêndiram;<sup>1</sup> and in the north-east, the river Kshîranadî, the Tamil name of which is Pâlâru. As the modern village of Udayêndiram is situated on the Pâlâru river; as the original of the present inscription is preserved, and was most probably discovered, at Udayêndiram; and as the Tamil name Udayêndiram bears a close resemblance to the Sanskrit name Udayachandramaṅgalam, and still more so to the forms Udayêndu-eaturvêdimaṅgalam and Udayêndumaṅgalam, which occur in two other Udayêndiram grants,<sup>2</sup>—there is no doubt that Mr. Le Fanu is correct in identifying the granted village of Udayachandramaṅgalam with the modern Udayêndiram.<sup>3</sup> This village is now situated on the northern bank of the Pâlâru, while Udayachandramaṅgalam is said to have been bounded by the Kshîranadî on the north-east, and by an unnamed small river on the east. It must be therefore assumed that either, as Mr. Le Fanu suggests, the Pâlâru has changed its bed, or that the name Udayêndiram has travelled across the river in the course of the past eleven centuries. Paśehim-âśrayanadî-vishaya, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial term Mēl-Aḍaiyâru-nâḍu, which, according to another Udayêndiram grant (No. 76 below), was a subdivision of the district of Paḍuvâr-kôṭṭam.

The remainder of the prose portion enumerates the Brâhmaṇa donces (l. 75 ff.), who, according to line 64, were one hundred and eight in number. The actual number of the donces is, however, sixty-three, and that of the shares one hundred and thirty-three. This discrepancy is a third point which suggests that the inscription may be a forgery.

Of the two concluding verses, the first (v. 7) refers to the race of Pûchân, and the second (v. 8) informs us that the inscription,—which, like the Kûram and Kaśâktûḍi inscriptions,<sup>4</sup> is styled a eulogy (*praśasti*, ll. 101 and 105),—was composed by the poet Paramêśvara, who also received one of the shares of the granted village (l. 101 f.).

The Tamil endorsement (l. 105 ff.) is dated in the 26th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman, i.e., of the Chôla king Parântaka I.,<sup>5</sup> and records that the villagers of Udayachandramaṅgalam agreed with those of the neighbouring village of Kâñchivâyil,<sup>6</sup> which was also called Igaṇmaraimaṅgalam, to form one village of the two. Another copy of the Tamil endorsement has been added on the first, originally blank side of the first plate of another Udayêndiram grant.<sup>7</sup>

#### TEXT.

#### Plate I.

[1.] श्रि<sup>8</sup> स्वस्ति [॥\*] सुमेरुगि[रि\*]मूर्धनि प्रवरयोगवन्धासनं<sup>9</sup>

[2]<sup>10</sup> जगत्रयविभूतये रविशशांकनेत्रद्वयमुमासहितमादरा-<sup>11</sup>

<sup>1</sup> *Ep. Ind.*, Vol. III, p. 144 f. See also *Ind. Ant.*, Vol. XXII, p. 67, note 63.

<sup>2</sup> No. 76 below, verse 26; and *Ep. Ind.*, Vol. III, p. 75.

<sup>3</sup> Preface to the *Salem Manual*, Vol. I, p. iv.

<sup>4</sup> See the two last lines of page 345.

<sup>5</sup> See Vol. I, p. 112; *Ep. Ind.*, Vol. III, p. 280; and the introductions to Nos. 75 and 76 below.

<sup>6</sup> See the first three lines of this page.

<sup>7</sup> *Ep. Ind.*, Vol. III, p. 147.

<sup>8</sup> Read श्री.

<sup>9</sup> The *anusrûpa* stands at the beginning of the next line.

<sup>10</sup> Read जगत्त्रय<sup>2</sup>.

<sup>11</sup> Separate °द्वयम् । उमा°.

- [3.] दुदयचन्द्रलम्पीप्रदम्<sup>1</sup> सदाशिवमहन्नमामि शिरसा जटाधा-  
 [4.] रिणम् ॥ [१\*] श्रीमाननेकरणभुविपु<sup>2</sup> पल्लवाय राज्यप्रदः पर-  
 [5.] हितः\*] परचक्रदण्डी [१\*] पूचान्कुलस्य तिलकः प्रथितः प्रथिव्यां<sup>3</sup> स्थे-  
 [6.] यात्स विल्वलपुराधिपतिश्चिराय ॥ २\*] भूपालवन्दितपदद्वयपल्लवाना-  
 [7.] [न्द]ानाम्भुभारविनमन्करपल्लवानाम्<sup>4</sup> [१\*] सम्यग्गुणाच्चयनीरस्तविपल्ल-<sup>5</sup>  
 [8.] वानामंशश्चिरञ्जगति तिष्ठनु पल्लवानाम् । [३\*] अव्यक्तात्ब्रह्मा<sup>7</sup> अजाय-  
 [9.] त ब्रह्मणोऽगिरा अंगिरसो बृहस्पतिः<sup>8</sup> ब्रह्मस्पतेः\*] शंयुः शं-  
 [10.] योर्भरद्वाजः<sup>9</sup> भरद्वाजाद्रोणः<sup>10</sup> द्रोणादपरिमिततेजधामा<sup>11</sup>  
 [11.] अश्वत्थामा ततो निराकृत(१)कुलविपल्लवः पल्लवः [१\*] एवमनु-

## . Plate IIa.

- [12.] क्रमेण सन्ततिपरम्परयाभिवर्द्धमाने पल्लवकुले भक्तचाराधि-  
 [13.] तविष्णुः सिंहविष्णुः [१\*] सिंहविष्णोरपि महेन्द्रसद्राशविक्रमो<sup>12</sup>  
 [14.] महेन्द्रवर्मा [१\*] तस्मात्<sup>13</sup> अगस्त्य इव विमथितवातापिः परियच्छमणिमं-<sup>14</sup>  
 [15.] गलगूरुमारप्रभ्रतिपु<sup>15</sup> जेता बहुशो वल्लभराजस्य नरसिं-  
 [16.] हवर्मा [१\*] तस्य पुत्रः पुनरेव महेन्द्रवर्मा [१\*] ततः पेरुवळनल्लूर्युद्धे वि-  
 [17.] जितः(ः)वल्लभवलः परमेश्वरवर्मा [१\*] तस्मात्परममाहेश्वरः परमब्रह्म-  
 [18.] ण्यो नरसिंहवर्मा [१\*] तस्य परमेश्वर\*] इवाधिकदर्शनः परमधार्मिकः  
 [19.] परमेश्वरवर्मा [१\*] तस्य परमेश्वरवर्णः पुनो भरत इव सर्व्वदम-  
 [20.] नो मेरुरिवाचलः<sup>16</sup> दिवसकर इव स्वकरैरेव रिपुतमसान्निरो-  
 [21.] धभेदकः शशधर इव सकलकलापरिणतः<sup>17</sup> न्यकृतव्रगनळनिपधन-  
 [22.] हुपनाभागभगीरथायमानः\*]<sup>18</sup> परनरपतिगण्डस्थलविगळितम-  
 [23.] दजल(१)धारादुर्दिनकल्माषिकृतवामेतरवाहुद-<sup>19</sup>

## Plate IIb.

- [24.] ण्डः<sup>20</sup> २१ दिग(र)न्तविज्रभमाणकुमुदवनविपुलकित्तिः<sup>22</sup> प्रणतावनिपतिम-  
 [25.] कुटमालिकालीढचरणारविन्दः कुसुमचाप इव वपुःपि] वत्सर[१]-  
 [26.] ज इव कुजरेषु नकुल इव तुरंगमेषु<sup>23</sup> अर्जुन इव कार्मुके द्रोण इ-  
 [27.] व धनुर्वेदे काव्यनाटकाख्यायिकासु प्रविणः<sup>24</sup> विन्दुमतीगूढचतु-  
 [28.] २५ त्र्यप्रैर्त्तरक्षरच्युतकमात्र[१\*]च्युतकादिपु निपुणः<sup>26</sup> नयनिधिर्जन-

<sup>1</sup> Read °लक्ष्मीप्रदं.<sup>2</sup> Read °भूमिपु.<sup>3</sup> Read °पृथिव्यां.<sup>4</sup> Read °नमन्कर°.<sup>5</sup> Read °णोच्चयनीरस्त°.<sup>6</sup> Read °वानां वंश°; the missing व appears to be entered above the line by the engraver himself.<sup>7</sup> Read °त्ताद्ब्रह्माजायत.<sup>8</sup> Read. °स्पतिर्बृह°.<sup>9</sup> Read °द्वाजो.<sup>10</sup> Read °जादद्रोणो.<sup>11</sup> Read °तेजोधामाश्व°.<sup>12</sup> Read °सदृश°.<sup>13</sup> Read तस्मादगस्त्य.<sup>14</sup> The *anusvara* stands at the beginning of the next line.<sup>15</sup> Read °प्रभ्रतिपु.<sup>16</sup> Read °चलो.<sup>17</sup> Read °गतो न्यकृतव्रग°.<sup>18</sup> Read °थायमानः.<sup>19</sup> Read °कल्माषोक्त°.<sup>20</sup> Read °ण्डो.<sup>21</sup> Read °विज्रभ्म°.<sup>22</sup> Read °कीर्तिः.<sup>23</sup> Read °मेघवर्जन.<sup>24</sup> Read °प्रती णे.<sup>25</sup> Read °थैपादप्रेहीलकाक्षर°?<sup>26</sup> Read °निपुणो.

- [29.] भाजनः कलंकरहितः कलिवलमर्दनः कल्पकव्रतः [1\*] कृतान्तो रिपूणामनं-  
 [30.] गो वधूनामलंघ्यो बलानामनूना गुणानां [1\*] शरण्यः प्रजानां  
 [31.] सतां कल्पव्रतः<sup>1</sup> कृती नन्दिवर्मा पतिः पल्लव[1\*]न[1\*]म् । [४\*] तीक्ष्णैर्वाणैर्यो न-  
 [32.] रनाथः<sup>2</sup> करिसैन्यम् भिन्दन्नाजौ<sup>3</sup> राजति राजा रणशूरः [1\*] मन्दम् भिन्दन्वा-  
 [33.] न्तसमूहं करजालैरुद्यन्नद्रौ पंकजबन्धुस्सवितेव [॥ ५\*] जैत्र-  
 [34.] न्धनुःकरविभूषणमंगरागस्सेनामुखेषु रिपुवारणदानवारि [1\*] आ-  
 [35.] कल्व[म]तु<sup>4</sup> परमेतदुदारकिर्त्तैर्यस्य<sup>5</sup> प्र[भोर्भ]वति पल्लव-

## Plate IIIa.

- [36.] वकेतनस्य । [६\*] नरपतिरधिपतिरवनेर्न्नयभरः पल्लवमल्लो न-  
 [37.] न्दिवर्मा तस्य पुत्रो बभूव । तस्मिन्महि<sup>6</sup> शासति न[र]पतौ तस्यैव न-  
 [38.] न्दिवर्म्मणो<sup>7</sup> एकविंशतिसंख्याम् पूरयति संवत्सरे क्रमुकना-  
 [39.] ठिकेरसहकारतालहिन्तालतमालनागपुत्रागरकाशोककुर-  
 [40.] स्कुमाधवीकणीकारप्रभूतितरुभवनोपशोभिततीरायाः<sup>8</sup> मद-  
 [41.] विघूणितमानसमानीनिकुचमुखोद्घातकुंकुमगन्ध[1\*]या वेगवत्या  
 [42.] नद्याः<sup>9</sup> पतिर्जलदागमजलमेरसरसासितजलदोषमप-<sup>12</sup>  
 [43.] रवारणकुलपुष्करविवरान्तरपरिनिर्गतसलिलोत्त्वणकणिका-<sup>13</sup>  
 [44.] चितविपणीपथस्य सकलभुवनतलललामभूतस्य विल्वला-  
 [45.] भिधानस्य नगरस्याधिपतिः पल्लवकुलः<sup>14</sup> परम्परागते पूचा-  
 [46.] न्कुले प्रसूतो द्रमिकनरपतिभिरुपरुद्धम् पल्लवमल्लन्नन्दिपुरे<sup>15</sup> द्रष्टु<sup>16</sup> तद-  
 [47.] क्षमया कुवलयदलद्युतिन[1] निशितेन रुपाणेन पल्लवमल्लशत्रुवन्द-<sup>10</sup>

## Plate IIIb.

- [48.] स्य कृतान्त इव<sup>17</sup> विजम्भमाणश्चित्रमायपल्लवराजमुखान्निहत्य सकल-  
 [49.] मेव राज्य<sup>18</sup> प्रयच्छन्निम्बवन<sup>19</sup> चूतवनशंकरग्रामनेल्लूरनेल्वेलिशू<sup>20</sup>  
 [50.] छार्प्रभृतिषु रणभुविषु<sup>21</sup> पल्लवाय बहुशः परवलम्<sup>22</sup> विजेता  
 [51.] प्र[1\*]कृतजनदुर्विगाह्ये भैरवे<sup>23</sup> (तवाहुदण्डः प्रतिपक्षमुदयना)-

<sup>1</sup> Read °वृक्षः.<sup>2</sup> जो appears to be corrected from जै.<sup>3</sup> Read °कल्पमत्र.<sup>4</sup> Read °कीर्त्तै.<sup>5</sup> व appears to be corrected from वि.<sup>6</sup> Read °न्महि.<sup>7</sup> Read °वर्मण.<sup>8</sup> Read °कुरवक.<sup>9</sup> Read °काणिकारप्रभृति.<sup>10</sup> Read °विघूणितमानसमानिनिकुचमुखोद्घात.<sup>11</sup> A second, obliterated ल stands below the ल of जलद.<sup>12</sup> Read °गमकालमेलारसासित?<sup>13</sup> Read °लोत्त्वण.<sup>14</sup> Corrected from पूरे by the engraver.<sup>15</sup> Read °दृष्टु.<sup>16</sup> Read °वृन्द.<sup>17</sup> Read विजृम्भ.<sup>18</sup> Read राज्यं प्रयच्छन्निम्ब.<sup>19</sup> The e and the second l of नेल्लूर are doubtful; on the facsimile published in the Ind. Ant., the e looks like va, which must be due to retouching.<sup>20</sup> Read °भूमिषु.<sup>21</sup> Read °वलं.<sup>22</sup> Read भैरवे. The bracketted words which follow, were entered by mistake and subsequently cancelled by the engraver himself; they occur in their proper place in line 54.

- [52.] (भिधानं शवरराजम् भि) नेल्वेलिसंग्रामे <sup>1</sup>शंखरसेन[<sup>\*</sup>]प-  
 [53.] तिसम[<sup>\*</sup>]रूढदन्तिदन्तयुगळसंघटनक्षरितमदजालसम[<sup>\*</sup>]लं-  
 [54.] कृतबाहुदण्डः प्रतिपक्षमुदयनाभिधानं शवरराजम् हि-  
 [55.] त्वा<sup>2</sup> मयूरकलापविरचितन्दर्पणङ्गुजं ग्रहीतवान्<sup>3</sup> उतरस्या-  
 [56.] मपि दिशि <sup>4</sup>प्रथिविव्याघ्राभिधानं<sup>\*</sup> [निष[<sup>\*</sup>]दपतिम् प्रवलायमानमश्वमे-  
 [57.] धनुरंगम[<sup>\*</sup>]नुसरणमिपतमनुसृत्य<sup>5</sup> विजित्य विष्णुराजविषयात्प-  
 [58.] <sup>6</sup>छवंसात्कृत्यादिशस्त्रिरवद्यप्रमुखांशुहारान्<sup>7</sup> परिमितसुव-  
 [59.] ण्णसन्धेयं<sup>8</sup> कुञ्जरानपि यो जग्राह काळीभगवतिपरि-<sup>9</sup>

## Plate IVa.

- [60.] पालितकाळिदु[र्गं] वि[घट]यित्वा<sup>10</sup> मण्णैकुटिग्रा[मे] पाण्ड्यसेनां  
 [61.] विजितवान्<sup>11</sup> उदय[च]न्द्र[<sup>\*</sup>]रूपधीरवरः परचक्रदण्डी स्वामिने विज्ञप्त-  
 [62.] वान<sup>12</sup> [<sup>\*</sup>] तद्विज्ञोपनय[<sup>\*</sup>]।<sup>13</sup> सकलराज्यप्रदातुरसिधारान्निष्क्रयार्थ-  
 [63.] म् पश्चिमश्रयनादिविषये<sup>14</sup> कुमारमंगल<sup>15</sup> <sup>16</sup>मे जलयन्त्रद्वयश्च<sup>16</sup> उदयचन्द्रमंगलमिति नाम कृत्वा(अ)ष्टोत्तरशतेभ्यो  
 [64.] ब्राह्मणेभ्यो ददौ [<sup>\*</sup>] तस्य पुरस्तात्सीमा स्तोकनदि<sup>17</sup> [<sup>\*</sup>] दक्षि-  
 [65.] णतस्सीमा<sup>18</sup> समुद्रदत्तचतुर्वेदिमंगलस्योत्तरतश्चक्रतीर्थ-  
 [66.] दुत्तरतस्ततः पश्चिमे <sup>19</sup>कामग्रामदेवग्रहादुत्तरतस्ततः<sup>19</sup> पश्चि-  
 [67.] मे पूर्ववत्समुद्रदत्तचतुर्वेदिमंगलस्य<sup>20</sup> पश्चिमोत्तरतस्सीमा-  
 [68.] दुरगहदादुत्तर[त<sup>\*</sup>]स्तस्मात्पश्चिमे(अ)नडुत्पालाचलदक्षिणपार्श्व[म्] [<sup>\*</sup>]  
 [69.] अस्य प्रतीचसिमा<sup>21</sup> लोहितगिरिस्तस्मादुत्तरतो गत्वा वे-  
 [70.] <sup>22</sup>कालशिरवरात्परस्तात्कृष्णशिलशिलोच्चयात्पश्चिमे रौ-  
 [71.] हिणगुहा । पश्चिमोत्तरतस्सीमा सिन्दुवारह-

## Plate IVb.

- [73.] दः [<sup>\*</sup>] उत्तरतस्सिमा<sup>23</sup> काञ्चिद्वारनामग्रामस्य दक्षिणतस्सिमादक्षि-<sup>24</sup>  
 [74.] णतः [<sup>\*</sup>] प्रागुदिचस्सीमा<sup>25</sup> क्षिरनदि [<sup>\*</sup>] एवश्चतुस्सीमान्तरा<sup>26</sup> नदिकुल्याज(1)लभो-  
 [75.] ग्यां सुसर्वपरिहारम्<sup>27</sup> अन्यानधम्म[क]त्य[<sup>\*</sup>]न्विनाशय भूमिन्दत्तवान् । कौण्डिन्य-

<sup>1</sup> Read श्वर°.<sup>4</sup> Read पृथिवि°.<sup>7</sup> Read हारानपरि°.<sup>10</sup> Read विघटय्य मण्णैकुटि°.<sup>13</sup> Read ज्ञापनया.<sup>16</sup> Read °यं चोदय°.<sup>19</sup> Read °देवगृहा°.<sup>22</sup> Read पुरस्तात्.<sup>23</sup> Read सीमा°. Here and in line 68 f. the incorrect masculine सीम is used instead of सीमा or सीमन्.<sup>25</sup> Read °प्रागुदीच्यः सीमा क्षीरनदौ.<sup>2</sup> Read भित्त्वा.<sup>5</sup> Read °सारिणमापतन्तमनुसृत्य.<sup>8</sup> Read °सुवर्णसंचयं.<sup>11</sup> Read °वानुदय°.<sup>14</sup> Read °नदी°.<sup>17</sup> Read °नदी.<sup>20</sup> Read °दत्तचतु°.<sup>23</sup> Read सीमा.<sup>26</sup> Read °न्तरां नदी°.<sup>3</sup> Read गृहीतवानुत्तर°.<sup>6</sup> Read °ह्रवसा°.<sup>9</sup> Read °भगवती°.<sup>12</sup> Read °वान्.<sup>15</sup> Read <sup>16</sup>मे जलयन्त्रद्वयश्च<sup>16</sup> उदयचन्द्रमंगलमिति नाम कृत्वा(अ)ष्टोत्तरशतेभ्यो<sup>18</sup> Read °दत्तचतु°.<sup>21</sup> Read प्रतीच्यः सीमा.<sup>27</sup> Read ससर्वपरिहारामन्यनधर्म°.

- [76.] गोत्राय <sup>1</sup> प्रवचनसूत्राय <sup>2</sup> रुत्रशर्मणे जागद्वयम् [I\*] <sup>3</sup> तत्गोत्रसूत्राय गणदिण्ड-  
 [77.] शर्मणे <sup>4</sup> तत्गोत्रसूत्राय गणमातशर्मणे <sup>5</sup> तत्गोत्रसूत्राय दामशर्म-  
 [78.] णे <sup>6</sup> तत्गोत्रसूत्राय अग्निशर्मणे <sup>7</sup> तत्गोत्रसूत्राय मण्टशर्मणे तत्गोत्राव-  
 [79.] स्तम्भसूत्राय माधवशर्मणे <sup>8</sup> तत्गोत्रसूत्राय <sup>9</sup> मण्टशर्मणे <sup>10</sup> तत्गोत्रसूत्राय नारा-  
 [80.] यणशर्मणे पूर्ववद्रोणशर्मणे <sup>11</sup> पूर्व[व]त् अग्निशर्मणे <sup>12</sup> [का]श्यपगोत्राय आ-  
 [81.] पस्तम्भसूत्राय भवमातभट्टाय भागत्रयन्तद्वन्मणिशर्मणे भाग[द्व]यन्तद्वत्काळशर्म-<sup>13</sup>  
 [82.] णे तद्व[त्\*] तिण्टशर्मणे <sup>14</sup> तद्वद्विरमण्टाय तद्वत्कूळाय भारद्वाजगोत्र <sup>15</sup> आवस्तम्भसूत्राय\*] रु-  
 [83.] द्रकुमाराय तद्वत्कुन्दाय <sup>16</sup> तद्वन्नारायणाय तद्वत्ता[म]शर्मणे तद्वत्तेवशर्मणे तत्गो-<sup>17</sup>  
 [84.] त्र[ाय\*] प्रवचनसूत्राय शूलमण्टाय तद्वत्कन्ताय <sup>18</sup> तद्वद्गोणरुद्राय <sup>19</sup> जातुगणगोत्र[ाय\*] प्रवच-<sup>20</sup>  
 [85.] नसूत्राय पो[म्भ]कूळकेयाय वत्सगोत्राय <sup>21</sup> आवस्तम्भसूत्र[ाय\*] [अभु]ण्डगोवि[न्द]-  
 [86.] शर्मणे पूर्ववत् <sup>22</sup> [मा]धवशर्मणे <sup>23</sup> पूर्ववत्भद्रकाळाय <sup>24</sup>

## Plate Va.

- [87.] पूर्ववत्ता[म]शर्मणे पूर्व[व\*]त्रीलकण्ट[श]र्मणे <sup>25</sup> पूर्ववन् रामशर्मणे <sup>26</sup> अग्नि-  
 [88.] वैश्यगोत्रे <sup>27</sup> अपस्तम्भसूत्राय द्रोणशर्मणे बाधूलगोत्र[ाय\*] आपस्तम्भ-  
 [89.] सूत्राय नारायणाय आत्रेयगोत्राय आपस्तम्भ[प]सूत्राय चट्टिपुरनन्दि[ने\*]  
 [90.] <sup>28</sup> विष्णुप्रद्वगोत्राय बहुवच <sup>29</sup> निम्बदासिशर्मणे <sup>30</sup> पूर्ववत्त्रीलक-  
 [91.] ण्टाय पूर्ववत्पिष्टशर्मणे <sup>31</sup> पूर्ववत्त्रीलकण्टाय <sup>32</sup> लेहितगोत्राय आप-  
 [92.] स्तम्भसूत्राय काराम्पिनन्तिशर्मणे <sup>33</sup> वसिष्ठगोत्राय प्रवचनसूत्राय काव-  
 [93.] ऋमण्टशर्मणे <sup>34</sup> पूर्ववत् द्रोणशर्मणे गौतमगोत्र[ाय\*] आपस्तम्भसूत्रा-  
 [94.] य <sup>35</sup> निम्बशर्मणे पूर्ववत् <sup>36</sup> अग्निशर्मणे तत्गोत्र[ाय\*] प्रवचनसूत्राय रुद्रमण्टाय भा-  
 [95.] गद्वयम् [I\*] पराशरगोत्र[ाय\*] प्रवचनसूत्राय गणमातशर्मणे पूर्ववन्माधवशर्मणे  
 [96.] <sup>37</sup> तत्गोत्र[ाय\*] आपस्तम्भसूत्राय <sup>38</sup> नाकशर्मणे हरितगोत्र[ाय\*] आपस्तम्भसूत्राय विना-  
 [97.] यकशर्मणे तद्व[त्\*] स्कन्दाय तद्वत्कोण्टाय <sup>39</sup> तद्वत्ता[म]शर्मणे तद्वत्तेवशर्मणे <sup>40</sup> मु-  
 [98.] <sup>41</sup> त्गलगोत्राय आपस्तम्भसूत्राय चन्नकाळिने पूर्ववद्गोणाय <sup>42</sup> कौशिकगो-  
 [99.] [त्र][ाय\*] आपस्तम्भसूत्राय कुमारमण्टाय <sup>43</sup> तद्वच्चन्न[कु\*]माराय <sup>44</sup> तत्गोत्र[ाय\*] प्रवचनसूत्राय

<sup>1</sup> Read प्रवचन°.<sup>2</sup> Read रुद्र°.<sup>3</sup> Read तद्गोत्र°.<sup>4</sup> Read °शर्मणे तद्गोत्र°.<sup>5</sup> Read तद्गोत्र°.<sup>6</sup> Read तद्गोत्रायाप°.<sup>7</sup> Read °शर्मणे तद्गोत्र°.<sup>8</sup> Read मण्ट°.<sup>9</sup> Read तद्गोत्र°.<sup>10</sup> Read °वद्गोणशर्मणे.<sup>11</sup> Read °शर्मणे.<sup>12</sup> Read °शर्म°.<sup>13</sup> Read °शर्मणे तद्वद्वीर°.<sup>14</sup> Read °गोत्रायाप°.<sup>15</sup> Read तद्वत्स्कन्दाय.<sup>16</sup> Read तद्गो°.<sup>17</sup> Read तद्वत्स्कन्दाय तद्वद्गोण°.<sup>18</sup> Read जातूकर्ण°.<sup>19</sup> Read प्रवच°.<sup>20</sup> Read आप°.<sup>21</sup> Read °वन्मा°.<sup>22</sup> Read °वद्गो°.<sup>23</sup> This line appears to have originally ended with the letter पू, which was erased by the engraver, because he had repeated it at the beginning of line 87.<sup>24</sup> Read °कण्ट°.<sup>25</sup> Read °शर्मणे.<sup>26</sup> Read आग्निवेद्यगोत्रायाप°.<sup>27</sup> Read विष्णुवृद्ध°.<sup>28</sup> Read बहुचाय.<sup>29</sup> Read °शर्मणे.<sup>30</sup> Read °वन्नील°.<sup>31</sup> Read लोहित°.<sup>32</sup> Read काराम्पिनन्दिशर्मणे.<sup>33</sup> Read °मण्ट°.<sup>34</sup> Read निम्ब°.<sup>35</sup> Read °वदग्निशर्मणे तद्गो°.<sup>36</sup> Read तद्गो°.<sup>37</sup> Read नाग°.<sup>38</sup> Read तद्वद्दाम°.<sup>39</sup> Read तद्वद्देवशर्मणे.<sup>40</sup> Read मुद्गल°.<sup>41</sup> Read °वद्गोणाय.<sup>42</sup> Read तद्वच्चन्न°.<sup>43</sup> Read तद्गो°.



## Plate Vb.

- [100.] 'तिण्टदोणश[र्म]णे भागद्वयम् [1\*] ² ततोत्रा[या\*] पस्तमभसूत्राय कूळशर्मणे [1\*]  
 [101.] कटुकुचत्तिपालपोचन³ ॥ १० ॥ १\* प्रशस्तिकत्रे⁴ परमेश्वराय उत्तरकाकुलो-  
 [102.] ⁵ त्मवायैको भागः [1\*] ⁶ वैज्यभागश्च [1\*] गंगपुरवासि[न]⁷ द्रोणश्रेष्ठिरणपुत्रस्य रे-  
 [103.] वतिनाम्नः परममाहेश्वरस्य द्वौ भांगौ । यावच्चरति स्वे भानुर्व्यवतिष्ठ-  
 [104.] ति⁸ पर्वताः [1\*] पूचान्कुलश्च वै तावत्⁹ स्येयादाचन्द्रतारकम् ॥ १० ॥ पुत्रः¹⁰ ¹¹ श्रिचन्द्र-  
 देवस्य कवि-  
 [105.] त्व¹² परमेश्वरः [1\*] प्रशस्तेः कविताश्रके स मेधाविकुलोत्भवः¹³ ॥ ११ ॥ [८\*] ००६ म. ति. ॥  
 [106.] கொண்ட கொப்பரகெவரிபதற்கு யாண்டு இருபத்தாறுவது உத[ய\*]சந்திரமங்கல-  
 [107.] த்து ஸௌவெயொமும் க[ர]ஞ்சிவாயிலாகிய இகந்மனைமங்கலத்து ஸௌவெயொமும் [1\*]  
 [108.] ¹³ இவ்விரண்டுரொமுங்கூடியொன்றாமையில் இதந் மெ[ல்]ப்பட்டது ஒஞ்ராய்¹⁴ வ[ர]-  
 [109.] த்வொமாநொம் 006

## TRANSLATION.

## A.—Sanskrit portion.

## Hail ! Prosperity !

(Verse 1.) I bow my head devoutly to Sadāśiva, who is seated in the position of profound meditation on the peak of the Sumēru mountain for the welfare of the three worlds ; whose two eyes are the sun and the moon ; who is united with Umā ; who has conferred splendour on Udayachandra ; (and) who wears matted hair.

(V. 2.) Let him remain for a long time, the glorious lord of Vilvalapura, the ornament of the race of Pāṇḍan, who has conferred the kingdom on the Pallava (king) on many battle-fields, who is benevolent, who is a chastiser of hostile armies, (and) who is renowned on earth !

(V. 3.) Let it remain in the world for a long time, the race of the Pallavas, whose feet, (tender) as sprouts, are worshipped by kings ; whose hands, (tender) as sprouts, are bending under the weight of the water (poured out) at donations ; (and) who have driven away (even) the slightest calamity by the multitude of (their) excellent virtues !

(Line 8.) From the supreme soul was produced Brahmā ; from Brahmā, Aṅgiras ; from Aṅgiras, Bṛhaspati ; from Bṛhaspati, Śaṁyu ; from Śaṁyu, Bharadvāja ; from Bharadvāja, Drōṇa ; from Drōṇa, Aśvatthāman, the splendour of whose power was immeasurable ; (and) from him, Pallava, who drove away (even) the smallest calamity from (his) race.

(L. 11.) In the race of Pallava, which thus flourished in an uninterrupted line of regular descent, (was born) Simhavishṇu, a devout worshipper of Viṣṇu ; from Simhavishṇu, Mahēndravarman, whose valour equalled (that of) Mahēndra ; from him, Narasimhavarman, who destroyed (the city of) Vātāpi, just as Agastya destroyed (the demon) Vātāpi, (and) who frequently conquered Vallabharāja at Pariyāḷa, Maṇimaṅgala, Śūramāra and other (places). His son (was) another Mahēndravarman. From him (came) Paramēśvaravarman, who defeated the army of Vallabha in the battle

¹ Read 'तिण्टद्रोण°.

² Read तद्रो°.

³ Read 'पोचन.

⁴ Read प्रशस्तिकत्रे°.

⁵ Read 'द्रवा°.

⁶ Read वैज्य°.

⁷ Read 'वासिनो.

⁸ Read 'न्ति.

⁹ Read श्री°.

¹⁰ Read कविस्तु.

¹¹ Read 'लोद्रवः°.

¹² In the original, this sign of punctuation looks like a double म.

¹³ Read '००६.

¹⁴ Read '०००००.

of Peruvalanallūr; from him, Narasimhavarman, who was a devout worshipper of Mahêśvara (and) a great patron of Brâhmanas. His (son was) the very pious Paramêśvaravarman, whose beauty (*darśana*) surpassed (*that of all others*), just as Paramêśvara (Śiva) has (*one*) eye (*darśana*) more (*than all others*).

(L. 19.) The son of this Paramêśvaravarman (*was*) he who was a conqueror of all, like Bharata; who was immovable, like (*Mount*) Mēru; who broke the opposing (*forces of his*) enemies by his own hands, as the sun breaks the opposing (*masses of*) darkness by his own rays; who was versed in all the fine arts (*kalā*), just as the (*full-*) moon possesses all digits (*kalā*); who lowered the pride of Nṛiga, Nala (*of*) Nishadha, Nahusha, Nābhāga, Bhagīratha and other (*kings*); whose powerful right arm had become spotted by showers of streams of rutting-juice, which oozed from the temples (*of the elephants*) of hostile kings; whose great fame, (*which resembled*) a group of white water-lilies, filled (*all*) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of Vatsa<sup>1</sup> in (*the knowledge of*) elephants, Nakula in (*the management of*) horses, Arjuna in (*the use of*) the bow, (*and*) Drōṇa in archery; who was versed in poems, dramas and stories; who was skilled in the *bindumatī*, *gūḍhachaturthapāda*, *prahēlikā*, *akṣharachyutaka*, *mātrāchyutaka* and similar (*verses*);<sup>2</sup> who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the *Kali* (*age*), (*and*) devoted (*to liberality*) as the *Kalpaka* (*tree*);—<sup>3</sup>

(V. 4.) The virtuous Nandivarman, the lord of the Pallavas, (*is*) the death of enemies, a Cupid to women, unconquerable by armies, rich in virtues, the refuge of subjects, (*and*) a *Kalpa* tree to good men.

(V. 5.) Breaking in battle an army of elephants by sharp arrows, this king, the lord of men (*and*) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (*his*) rays (*and*) rises over the mountain.

(V. 6.) Until the end of the world, the favourite (*ornaments*) on earth of this renowned lord, the banner of the Pallavas, are the following:— the victorious bow (*which is*) the ornament of (*his*) hand, (*and*) the rutting-juice of hostile elephants at the head of battles, (*which is*) the unguent of (*his*) body.

(L. 36.) His son<sup>4</sup> was Nandivarman, the lord of men, the lord of the earth, the statesman,<sup>5</sup> the wrestler of the Pallavas (*Pallavamalla*).

(L. 37.) While this lord of men was ruling the earth, in the year which was completing the number twenty-one (*of the years of the reign*) of this same Nandivarman, a request<sup>6</sup> was made to the lord (*viz.*, Nandivarman) by the chastiser of hostile armies,<sup>7</sup> the excellent hero, called Udayachandra, who was the lord of the river Vêgavatī, the banks of which are adorned with bowers of areca-palms, cocoanut-trees, mango-trees, palmyras, *hintāla*, *tamāla*, *nāga*, *pum̐nāga*, red *aśōka*, *kuravaka*, *mādhavi*, *karnikāra* and other trees, (*and*) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion; who was the lord of the city called Vilvala, which is the

<sup>1</sup> See p. 357, note 6.

<sup>2</sup> These terms are explained in the commentary on the *Kādambarī*, p. 14 f. of the Bombay edition of 1890.

<sup>3</sup> This sentence is interrupted by verses 4 to 6, but is again taken up in line 36.

<sup>4</sup> The words तस्य पुत्रः are here repeated for the sake of clearness, though they had already occurred in line 19, at the beginning of the prose passage which was interrupted in line 29 by verses 4 to 6.

<sup>5</sup> With the epithet *Nayabhara* compare *Bahunaya* and *Nayanusārin*, two epithets of Râjasimha; Vol. I, No. 25, paragraphs 3 and 42.

<sup>6</sup> This request, which refers to a grant of land, is specified in l. 62 ff.

<sup>7</sup> The same epithet occurs in verse 2.

ornament of the whole world, (*and*) the *bâzâr*-roads of which are covered with copious drops of water, that has trickled out of the nostrils of the trunks of troops of hostile elephants, which resemble clouds, black like ink, in the rainy season; who was born in the race of Pûchân, which had been handed down by (*i.e.*, had been in the hereditary service of) the uninterrupted succession of the Pallava race; who, when he perceived that Pallavamalla was besieged in Nandipura by the Dramiḷa princes, unable to bear this, like the visible death of the crowd of the enemies of Pallavamalla, slew with (*his*) sharp sword, which glittered like the petal of a water-lily, the Pallava king Chitramâya and others; who defeated the hostile army on the battle-fields of Nimbavāna, Chûtavana, Sâmkara-grâma, Nellûr, Nelvêli, Śûrâvarundûr and so forth, and (*thus*) bestowed the whole kingdom many times on the Pallava; who, while his strong arm became adorned with the copious rutting-juice<sup>1</sup> which oozed out at (*his*) collision with the pair of tusks of the elephant on which the leader of the Śabara army was mounted, split (*the head of*) the opposing Śabara king, called Udayana, in the terrible battle of Nelvêli, which could hardly be entered by a common man, and seized (*his*) mirror-banner made of a peacock's tail; who, in the Northern region also, pursued the Nishâda chief, called Prithivivyâghra, who, desiring to become very powerful, was running after the horse of the *Aśvamêdha*; defeated (*him*), ordered (*him*) out of the district (*vishaya*) of Vishnûrâja, (*which*) he subjected to the Pallava, and seized faultless pearl necklaces of excellent lustre, an immeasurable heap of gold, and elephants; (*and*) who destroyed (*the fort of*) Kâlîdurga, which was protected by the goddess Kâlî, and defeated the Pândya army at the village of Maṇṇaikunḍi.

(L. 62.) At his (Udayachandra's) request, (*king* Nandivarman) gave, in order to reward (*the deeds of*) the edge of the sword of him who had bestowed the whole kingdom (*on his lord*),<sup>2</sup> to one hundred and eight Brâhmanas the village of Kumâramangala-Vellattûr in the Pâschimâśrayanadi-vishaya, and two water-levers (*jala-yantra*) in (*the village of*) Korragrâma, having conferred (*on the granted village*) the (*new*) name of Udayachandramangalam.

(L. 65.) The eastern boundary of this (*village is*) a small river. The southern boundary (*is*) on the north of (*the village called*) Samudradatta-chaturvêdimangalam, (*and*) on the north of (*the tank called*) Chakratîrtha; (*going*) to the west from this, on the north of the temple (*dêvagrîha*) of Korragrâma; (*going*) to the west from this, on the north of the north-western boundary of the previously (*mentioned village of*) Samudradatta-chaturvêdimangalam (*and*) of (*the tank called*) Uragahrada; (*and going*) to the west from this, the southern side of (*the hill called*) Anaḍutpâlâchala. Its western boundary (*is the hill called*) Lôhitagiri; going north from this, (*the western boundary is*) on the east of (*the hill called*) Vêlâlasikhara; (*and*) on the west of (*the hill called*) Kṛishnaśila-śilôchchaya, (*the cave called*) Rauhinaguhâ. The north-western boundary (*is the tank called*) Sindhu-vâhrada. The northern boundary (*is*) on the south of the southern boundary of the village called Kânnehidvâra. The north-eastern boundary (*is*) the (*river*) Kshîranadi.

(L. 74.) (*The king*) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (*viz.*, Jaina heretics?),<sup>3</sup> whose observances were not in accordance with the law.

<sup>1</sup> Compare line 23 and verse 6.

<sup>2</sup> Compare the words सकलमेव राज्यं प्रयच्छन् . . . . . रणभूमिषु पल्लवाय in l 48 ff. and अनेकरण-भूमिषु पल्लवाय राज्यप्रदः in verse 2.

<sup>3</sup> Compare No. 76 below, verse 27 f. and line 97 f.

## (L. 75.) LIST OF DONEES.

No.	Gōtra.	Sūtra.	Residence.	Name of donee.	Number of shares.
1.	Kaundinya ..	Pravachana ..	....	Rudraśarman .. .. .	2
2.	Do. ..	Do. ....	....	Gaṇadīnadaśarman .. .. .	3
3.	Do. ..	Do. ....	....	Gaṇamātaśarman .. .. .	3
4.	Do. ..	Do. ....	....	Dāmaśarman .. .. .	3
5.	Do. ..	Do. ....	....	Agniśarman .. .. .	3
6.	Do. ..	Do. ....	....	Maṇḍaśarman .. .. .	3
7.	Do. ..	Āpastambha ..	....	Mādhavaśarman .. .. .	3
8.	Do. ..	Do. ....	....	Maṇḍaśarman .. .. .	3
9.	Do. ..	Do. ....	....	Nārāyaṇaśarman .. .. .	3
10.	Do. ..	Do. ....	....	Drōṇaśarman .. .. .	3
11.	Do. ..	Do. ....	....	Agniśarman .. .. .	3
12.	Kāśyapa. ....	Āpastambha <sup>1</sup> ..	....	Bhavamātabhaṭṭa .. .. .	3
13.	Do. ....	Do. ....	....	Maṇiśarman .. .. .	2
14.	Do. ....	Do. ....	....	Kālaśarman .. .. .	2
15.	Do. ....	Do. ....	....	Tiṇḍaśarman .. .. .	2
16.	Do. ....	Do. ....	....	Vīramagṭa .. .. .	2
17.	Do. ....	Do. ....	....	Kūla .. .. .	2
18.	Bhāradvāja ..	Āpastambha ..	....	Rudrakumāra .. .. .	2
19.	Do. ....	Do. ....	....	Skanda .. .. .	2
20.	Do. ....	Do. ....	....	Nārāyapa .. .. .	2
21.	Do. ....	Do. ....	....	Tārisarman .. .. .	2
22.	Do. ....	Do. ....	....	Chēṭṭaśarman <sup>2</sup> .. .. .	2
23.	Do. ....	Pravachana ..	....	Sūlamagṭa .. .. .	2
24.	Do. ....	Do. ....	....	Skanda .. .. .	2
25.	Do. ....	Do. ....	....	Drōṇarudra .. .. .	2
26.	Jātūkarpa ..	Do. ....	....	Porakūlakēya .. .. .	2
27.	Vatsa. ....	Āpastambha ..	Abhūṇḍi ..	Gōvindaśarman .. .. .	2
28.	Do. ....	Do. ....	....	Mādhavaśarman .. .. .	2
29.	Do. ....	Do. ....	....	Bhadrakāla .. .. .	2
30.	Do. ....	Do. ....	....	Tārisarman .. .. .	2
31.	Do. ....	Do. ....	....	Nilakanṭhaśarman .. .. .	2
32.	Do. ....	Do. ....	....	Rāmaśarman .. .. .	2
33.	Do. ....	Do. ....	....	Drōṇaśarman .. .. .	2
33.	Āgnivēśya ..	Do. ....	....	Nātāyaga .. .. .	2
34.	Vādhūla ..	Do. ....	....	Nandin .. .. .	2
35.	Ātrēya ..	Do. ....	Chattipura ..	Nimbādāśarman .. .. .	2
36.	Vishṇuvēddha ..	Bahvricha <sup>3</sup> ..	....	Nilakarṭha .. .. .	2
37.	Do. ....	Do. ....	....	Pittāśarman .. .. .	2
38.	Do. ....	Do. ....	....	Nilakanṭha .. .. .	2
39.	Do. ....	Do. ....	....	Nandiśarman .. .. .	2
40.	Lōhita ..	Āpastambha ..	Kārāmbi ..	Maṇḍaśarman .. .. .	2
41.	Vasishṭha ..	Pravachana ..	Kāvanūr ..	Drōṇaśarman .. .. .	2
42.	Do. ....	Do. ....	....	Nimbaśarman .. .. .	2
43.	Gōtama ..	Āpastambha ..	....	Agniśarman .. .. .	2
44.	Do. ....	Do. ....	....	Rudramagṭa .. .. .	2
45.	Do. ....	Pravachana ..	....	Gaṇamātaśarman .. .. .	2
46.	Parāśara ..	Do. ....	....	Mādhavaśarman .. .. .	2
47.	Do. ....	Do. ....	....	Nāgaśarman .. .. .	2
48.	Do. ....	Āpastambha ..	....	Vināyakaśarman .. .. .	2
49.	Harita ..	Do. ....	....	Skanda .. .. .	2
50.	Do. ....	Do. ....	....	Koṇṭa .. .. .	2
51.	Do. ....	Do. ....	....	Dāmaśarman .. .. .	2
52.	Do. ....	Do. ....	....	Dēvaśarman .. .. .	2
53.	Do. ....	Do. ....	....	Channakālin .. .. .	2
54.	Mudgala ..	Do. ....	....	Drōṇa .. .. .	2
55.	Do. ....	Do. ....	....	Kumāramāta .. .. .	2
56.	Kaṇṣika ..	Do. ....	....	Channakumāra .. .. .	2
57.	Do. ....	Do. ....	....	Tinḍadrōṇaśarman .. .. .	2
58.	Do. ....	Pravachana ..	....	Kūlaśarman .. .. .	1
59.	Do. ....	Āpastambha ..	....	Katukuchatti-Pālapōchan <sup>5</sup> .. .. .	1
60.	....	....	Orriyūr <sup>4</sup> ..	"To the author of the (above) eulogy (prāśasti), Paramēśvara."	1
61.	....	....	Uttarakākula <sup>6</sup> ..	"To the (village) physician." <sup>7</sup>	1
62.	....	....	....	"To the devout worshipper of Mahēśvara, called Rēvatī, who was the son of Drōṇaśrēṣṭhiraṇa."	2
63.	....	....	Gaṅgapura ..		
Total ..					133

<sup>1</sup> This is the only instance, in which the name of the *sūtra* is spelled in the usual manner, while the form *Āpastambha* is employed in all other cases.

<sup>2</sup> This would be Jyēsthāśarman in Sanskrit.

<sup>3</sup> This is not the name of a *sūtra*, but that of a *śākhā*; the *sūtra* is not mentioned in this case.

<sup>4</sup> This is Tiruvorriyūr near Madras; see p. 290, note 1.

<sup>5</sup> This is the Tamil spelling of the Sanskrit *Bāla-Bhīja*.

<sup>6</sup> I.e., 'the northern Kākula.' This appears to refer to Chioacole in the Gaijām district, as distinguished from the more southern Śrīkākulam in the Kistna district.

<sup>7</sup> With *vaidya-bhāga* compare *maruttuva-pēru* in No. 4, paragraph 3, and *vaidya-eritti* in Vol. I, p. 91.

(V. 7.) As long as the sun moves in the sky, as long as the mountains stand, (and) as long as the moon and the stars (*endure*), so long let the race of Pūehān remain!

(V. 8.) The poet Paramêśvara, who was the son of the illustrious Chandradêva (and) was born from the race of Mēdhâvin, made the poetry of the (above) eulogy (*prasaṣti*).

*B.—Tamil portion.*

(L. 105.) In the twenty-sixth year (of the reign) of Madirai-koṇḍa Kô-Parakêsarivarman, we, (the members of) the assembly (*sabhā*) of Uda[ya]chandramaṅgalam, and we, (the members of) the assembly of Kāñchivâyil, *alias* Igaṇmaraimaṅgalam, (have agreed as follows):—

(L. 108.) We, (the inhabitants of) these two villages, having joined (and) having become one, shall prosper as one village from this (date).

### III.—INSCRIPTIONS OF THE CHOLA DYNASTY.

#### No. 75. ON A PILLAR AT UYYAKKONDAN-TIRUMALAI.

This short inscription is engraved on a pillar in the south-east corner of the veranda which surrounds the shrine of the Ujjīvanātha temple at Uyyakkondān-Tirumalai, a village 3 miles west of Trichinopoly. It records the gift of a perpetual lamp in the 34th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman, *i.e.*, of the Chôla king Parântaka I.<sup>1</sup> The donor was Pirântakan-Mâdêvadiḡalâr, a queen of Pirântakan-Kaṇḍarâdittadêvar. The only king with a similar name, of whom we know, is Gaṇḍarâdityavarman, the second son of Parântaka I.<sup>2</sup> As the inscription belongs to the time of Parântaka I. himself, and as it prefixes the word *Pirântakan* to the name of Kaṇḍarâdittadêvar,<sup>3</sup> it is evident that Gaṇḍarâdityavarman, the son of Parântaka I., is actually meant here. The name Parântaka also forms the first member of the name of the queen of Kaṇḍarâdittadêvar; Pirântakan-Mâdêvadiḡalâr probably means 'the devotee (of the temple) of Mahâdêva, (founded by) Parântaka (I).'

The hitherto published inscriptions of Parântaka I. are dated in the 13th,<sup>4</sup> 15th,<sup>5</sup> 24th<sup>6</sup> and 26th<sup>7</sup> years of his reign. The latest sure date hitherto found is the 40th year in an inscription of the Pañchanadêśvara temple at Tiruvaiyâru.<sup>8</sup>

The large Leyden grant (l. 48 ff.) states that Gaṇḍarâdityavarman, the second son of Parântaka I., "founded, for the sake (of bliss) in another (world), a large village, (called) by his own name, in the country on the northern bank of Kâvêra's daughter (*i.e.*, the Kâvêrî river)." This village appears to be identical with Gaṇḍarâditya-chaturvêdimaṅgalam, which is mentioned in several Tanjore inscriptions<sup>9</sup> as belonging to a district on the northern bank (of the Kâvêrî), and with the modern Kaṇḍarâdityam in the Uḍaiyârpâlaiyam tālluḡa.<sup>10</sup> The fifth of the nine Śaiva hymns known as *Tiruvīśaiṃpḍ* was composed by Kaṇḍarâdittan, who calls himself 'king of the people of Tañjai,' *i.e.*, Tanjore, and

<sup>1</sup> See p. 365, note 5.

<sup>2</sup> See lines 38, 48 and 60 of the large Leyden grant.

<sup>3</sup> Compare *Parântakan-Kundavaiyâr*, *i.e.*, 'Kundavai, (the daughter of) Parântaka (II.),' in No. 6, p. 68.

<sup>4</sup> *Ep. Ind.*, Vol. III, p. 280 f.

<sup>5</sup> Vol. I, Nos. 82 and 83, and Vol. II, No. 76.

<sup>6</sup> *Madras Christian College Magazine*, Vol. VIII, p. 104 ff.

<sup>7</sup> *Ep. Ind.*, Vol. III, p. 147, and the endorsement of No. 74 above.

<sup>8</sup> No. 232 of 1894 in my *Annual Report* for 1894-95.

<sup>9</sup> No. 6, paragraph 11; No. 69, 78; and No. 70, 65.

<sup>10</sup> See Vol. I, p. 112, note 6.

must be accordingly identified with the Chôla king Gaṇḍarâdityavarman.<sup>1</sup> The carpenter Kaṇḍarâditta-Perundachchan in No. 66, paragraph 505, is apparently named after Gaṇḍarâdityavarman, the grand-uncle of the then reigning king Râjarâjadêva.

According to the subjoined inscription, the ancient name of Uyyakkonḍân-Tirumalai was Nandipanmamaṅgalam, which suggests that the place may have been founded by one of the Pallava kings named Nandivarman. The temple was called Tirukkarkuḍi-Paramêśvara. This enables us to identify it with Karkuḍi, a shrine which is referred to in the *Periyapurāṇam* as situated in the Chôla country to the south of the Kâvēri river.

## TEXT.

- [1.] மதிரை கொண்ட கொப்பர-
- [2.] கெசரி[வ]நூர்க்கு யாண்டு மு-
- [3.] [ப்]பத்துநாலாவது தெந்-
- [4.] கரை ஸு[ஹ]தெயம் நகிபநூம்-
- [5.] ந்கலத்து திருக்கற்குடிபர-
- [6.] லெஹுநர்க்கு பிராந்தகந் கண்-
- [7.] டராதித்ததெவர் தெவியார்
- [8.] மழபெருமாள் மகளார் பிரா-
- [9.] ந்தகன்மாதெவடிகளார்
- [10.] ஒருதிருநொந்தாவினக்கு இ-
- [11.] ரவும் பகலும் எரிவதாக நிச-
- [12.] தம் சூலஉழக்கால் உழக்கு
- [13.] நெயட்டி சந்திராதித்தவ-
- [14.] ல் எரிப்ப[ப]தாக வைத்த சாவா
- [15.] <sup>2</sup> முவாப்பெராடு தொண்ணூ-
- [16.] று [||\*] [வநூ]ரஹையா[ர\*]டுகெசு [||\*]

## TRANSLATION.

In the thirty-fourth year (*of the reign*) of Madirai-konḍa Kô-Parakêsarivarman,—Pirântakan-Mâdêvaḍigalâr, the daughter of Maṛa-Perumâl (*and*) queen of Pirântakan-Kaṇḍarâdittadêvar, gave ninety full-grown ewes, which must neither die nor grow old,<sup>3</sup> to (*the temple of*) Tirukkarkuḍi-Paramêśvara at Nandipanmamaṅgalam, a *brahmadêya* on the southern bank (*of the Kâvēri river*), for supplying, every day as long as the moon and the sun endure, (*one*) *uṛakku* of ghee (*measured*) by the *uṛakku* (*stamped with*) a trident,<sup>4</sup> in order to feed one sacred perpetual lamp which shall burn day and night. (*This charity is placed under*) the protection of all *Mâhêśvaras*.

## No. 76. UDAYENDIRAM PLATES OF PRITHIVIPATI II. HASTIMALLA.

The subjoined inscription was first made known by the Rev. T. Foulkes in the *Manual of the Salem District*, Vol. II, p. 369 ff. It is engraved on one of the five sets of copper-plates, which appear to have been discovered at Udayêndiram in A. D. 1850 and are now in the

<sup>1</sup> See Mr. P. Sundaram Pillai's valuable article on the Age of Tiruñāṇasambandar in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 511; and *Ep. Ind.* Vol. III, p. 280 f.

<sup>2</sup> Read மூவா.

<sup>3</sup> *I.e.*, which have to be replaced by fresh ones when they die or grow old; see Vol. I, p. 114, note 1.

<sup>4</sup> *Śūla* is used for *triśūla*.

possession of the Dharmakartâ of the Saundararâja-Perumâl temple at Udayêndiram.<sup>1</sup> I owe the opportunity of using the original plates to the courtesy of Mr. F. A. Nicholson, i.c.s.

The copper-plates are seven in number. They measure about  $8\frac{3}{4}$  to  $8\frac{7}{8}$  by  $3\frac{1}{4}$  inches. The edges of each plate are raised into rims for the protection of the writing, which is in very good preservation. The plates are strung on a copper ring, which had been already cut when Mr. Foulkes examined the plates. The ring is about  $\frac{1}{2}$  inch thick and measures about  $5\frac{1}{4}$  inches in diameter. Its ends are soldered into the lower portion of a flower, which bears on its expanded petals a circular seal of about  $2\frac{1}{8}$  inches in diameter. This seal, which I have figured in the *Epigraphia Indica* (Vol. III, p. 104, No. 4 of the Plate), bears, in relief, a bull couchant which faces the proper right and is flanked by two ornamented lamp-stands. Above the bull are an indistinct figure (perhaps a squatting male person) and a crescent, and above these a parasol between two *chauris*. Below the bull is the Grantha legend *Prabhumêru*. From the Udayêndiram plates of the Bâna king Vikramâditya II.<sup>2</sup> we learn that his great-grandfather had the name or surname Prabhumêru. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Prithivîpati II. adopted a Bâna *birudu* and placed it on his seal when the Bâna kingdom was bestowed on him by the Chôla king Parântaka I. As, however, the seal-ring had been already cut when Mr. Foulkes examined the plates, the possibility remains that, as in the case of the inscription No. 71,<sup>3</sup> the present seal may have originally belonged to another set of plates, perhaps to those of Vikramâditya II.<sup>4</sup>

The first five plates bear 28 Sanskrit verses in the Grantha alphabet. The alphabet and language of the two last plates (and of a portion of the last line of plate *Vb*) is Tamil. A few Tamil letters are used in the middle of the Sanskrit portion, viz., ூ of *Vaimbalguri* in line 42, ூ of *Śrîpuraṁbiya* in line 45, and ூ of *Parivi* in line 62. A few words in Sanskrit prose and Grantha characters occur at the beginning of plate *I* and at the end of plate *VII* (*svastî śrî*, l. 1, and *ôṇ namô Nârâyana*, l. 101).

The Sanskrit portion opens with invocations of Vishṇu and Śiva (verses 1 and 2). The next few verses (3 to 11) contain a genealogy of the Chôla king Parântaka I. Then follows a genealogy of the Gaṅga-Bâna king Prithivîpati II. surnamed Hastimalla (vv. 12 to 23), and the information that, with the permission of his sovereign Parakêsarî or Parântaka I., he granted the village of Kaḍaikkôṭṭûr to the village of Udayênduchaturvêdimangalam (vv. 24 to 26). Excluded from the grant was certain land which belonged to the Digambara Jainas (v. 27 f. and l. 97 f.). The Tamil portion contains a minute description of the boundaries of Kaḍaikkôṭṭûr and adds that the grant was made by Śombiyaṇ-Mâvalivânarâya (i.e., the Gaṅga-Bâna king Prithivîpati II.) in the 15th year of the reign of Madirai-konḍa Kô-Parakêsarivarman (i.e., the Chôla king Parântaka I.), and that the granted village was clubbed together with Udayâsandiramaṅgalam into one village, called Vîranârâyana-chêri in commemoration of Parântaka's surname Vîranârâyana.

The Chôla genealogy (vv. 3 to 11) may be subdivided into three portions, viz., mythical ancestors, ancient Chôla kings, and direct predecessors of Parântaka I. The mythical ancestors (v. 3) are Brahmâ, Marîchi, Kâsyapa, the Sun, Rudrajît, Chandrajît and Śibi. The four first of these are named in the same order in the Udayêndiram plates of Vîra-Chôla<sup>5</sup>

<sup>1</sup> See above, p. 361 f.

<sup>2</sup> *Ep. Ind.*, Vol. III, p. 75.

<sup>3</sup> See page 362 above.

<sup>4</sup> *Ep. Ind.*, Vol. III, p. 74.

<sup>5</sup> *Ep. Ind.*, Vol. III, p. 81.

and in the *Kalingattu-Parani*;<sup>1</sup> in the *Vikkirama-Śōṛaṇ-Ulā*,<sup>2</sup> Marichi is placed after Kāśyapa. Śibi is mentioned by name in the large Leyden grant (l. 13) and alluded to in the *Kalingattu-Parani* (viii. 13) and in the *Vikkirama-Śōṛaṇ-Ulā* (ll. 20 to 22).

The ancient Chōḷa kings to whom the subjoined inscription refers (v. 4), are Kōkkilli, Chōḷa, Karikāḷa and Kōchcheṇṇaṇ.<sup>3</sup> The Leyden grant mentions the same persons in different order, viz., Chōḷa (l. 17), Karikāḷa (l. 24), Kōchcheṇṇaṇ<sup>4</sup> (l. 25) and Kōkkilli (l. 26). The *Kalingattu-Parani* alludes first to Kōkkilli as having wedded a Nāga princess (viii. 18), then to Kōchcheṇṇaṇ as contemporary of the poet Poygai (*ibid.*), and last to Karikāḷa as having built embankments along the Kāvêrî river (viii. 20), while the *Vikkirama-Śōṛaṇ-Ulā* alludes first to Kōkkilli (l. 19 f.), then to Karikāḷa (l. 26), and last to Kōchcheṇṇaṇ (l. 27 f.). It will be observed that each of the four documents which record the names and achievements of these ancient Chōḷa kings, enumerates them in different order. One of the four kings, Kōkkilli, can hardly be considered a historical person, as he is credited with having entered a subterraneous cave and there to have contracted marriage with a serpent princess,<sup>5</sup> and as the *Vikkirama-Śōṛaṇ-Ulā* places him before the two mythical kings Śibi and Kavêra; and the king Chōḷa of the Udayēndiram plates and of the Leyden grant is nothing more than a personification of the Chōḷa dynasty,— just as Pallava, the supposed son of the hero Aśvatthāman and founder of the Pallava race.<sup>6</sup>

The two remaining kings, Kōchcheṇṇaṇ and Karikāḷa, are the heroes of two Tamil poems, the *Kaḷavari* by Poygaiyâr and the *Paṭṭinappālai* by Rudraṅgaṇṇaṇâr. These two poems must be considerably more ancient than the *Kalingattu-Parani*, which belongs to the time of Kulōttuṅga I. (A.D. 1063 to 1112), because the author of this poem (viii. 18 and 21) believed them to be actually composed before the time of Parāntaka I. and during the very reigns of Kōchcheṇṇaṇ and Karikāḷa. While the *Kalingattu-Parani* places Kōchcheṇṇaṇ before Karikāḷa, who is represented as having inscribed on Mount Mēru the history of his predecessors, and among them of Kōchcheṇṇaṇ (viii. 19), the Leyden grant calls Kōchcheṇṇaṇ a descendant of Karikāḷa, and the *Vikkirama-Śōṛaṇ-Ulā* refers to the two kings in the same order. The Leyden grant even represents the mythical king Kōkkilli as a descendant of Kōchcheṇṇaṇ. A comparison of these conflicting statements shows that, at the time of the composition of the three documents referred to, no tradition remained regarding the order in which Kōchcheṇṇaṇ and Karikāḷa succeeded each other. Probably their names were only known from ancient Tamil panegyrics of the same type as the *Kaḷavari* and the *Paṭṭinappālai*. It would be a mistake to treat them as actual ancestors of that Chōḷa dynasty whose epigraphical records have come down to us. They must rather be considered as two

<sup>1</sup> Canto viii. verse 9; *Ind. Ant.*, Vol. XIX, p. 330.

<sup>2</sup> *Ind. Ant.*, Vol. XXII, p. 147.

<sup>3</sup> This is a Sanskritised form of the Tamil *Kōchcheṇṇaṇ*.

<sup>4</sup> This represents the Tamil *Kōchcheṇṇaṇṇaṇ*.

<sup>5</sup> According to the *Perumbāṇṇāruppāḍai*, a poem by Rudraṅgaṇṇaṇâr (see Paṇḍit Śāmināḍaiyar's edition of the *Paṭṭupāṭṭu*, Preface, p. 3), a Chōḷa king of Nāgapattinam (Negapatam), who is clearly a reminiscence of Kōkkilli, entered the Nāga world through a cavern, married a Nāga princess, and became by her the father of Iṇḍiraiyaṇ, a *Toṇḍaimāṇ*, i.e., king of Kāñchi. In certain apocryphal works, this mythical being is called Āḍoṇḍai and represented as the son of Kulōttuṅga-Chōḷa (!); see Wilson's *Mackenzie Collection*, Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Lists of Antiquities*, Vol. II, pp. 156, 159 and 213. The Kaśākūḍi plates (No. 73, ll. 101 f. and 116) mention 'the tank of Tiralaya or Tiraiyaṇ.' The name of this tank is perhaps connected with Iṇḍiraiyaṇ. If this were the case, it would prove the antiquity of the legend of Āḍoṇḍai.

<sup>6</sup> See Vol. I, Nos. 24, 32 and 151, and Vol. II, Nos. 73 and 74.



representatives of extinct dynasties of the Chôla country, whose names had survived in Tamil literature either by chance or on account of their specially marked achievements.

To Karikâla the Leyden grant (l. 24 f.) attributes the building of embankments along the Kâvêri river. The same act is alluded to in the *Kalîngattu-Parani* and the *Vikkirama-Sôran-Ulâ*. The *Kalîngattu-Parani* (viii. 21) adds that he paid 1,600,000 gold pieces to the author of the *Pattinappâlai*. According to the *Porunarârruppadaï*, a poem by Mudattâmak-kanniyâr,<sup>1</sup> the name of the king's father was Ilaijêchenni. The king himself is there called Karigâl, i.e., 'Black-leg' or 'Elephant-leg,'<sup>2</sup> while the Sanskritised form of his name, Karikâla, would mean 'the death to elephants.' He is said to have defeated the Chêra and Pândya kings in a battle fought at Vennil.<sup>3</sup> According to the *Silappadigâram*,<sup>4</sup> his capital was Kâvirippûmbattinam.<sup>5</sup> In one of his interesting contributions to the history of ancient Tamil literature,<sup>6</sup> the Honourable P. Coomaraswamy allots Karikâla to the first century A.D. This opinion is based on the fact that the commentaries on the *Silappadigâram* represent Karikâla as the maternal grandfather of the Chêra king Senguttuvan, a contemporary of Gajabâhu of Ceylon. Mr. Coomaraswamy identifies the latter with Gajabâhu I; who, according to the *Mahāvamsa*, reigned from A.D. 113 to 135. With due respect to Mr. Coomaraswamy's sagacity, I am not prepared to accept this view, unless the identity of the two Gajabâhus is not only supported by the mere identity of the name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.

The last of the four ancient Chôla kings to whom the subjoined inscription refers, is Kôchehangai, i.e., 'king Red-eye.' Poygaiyâr's poem *Kalavari*, which has been translated into English by Mr. Kanakasabhai Pillai,<sup>7</sup> describes the battle of Karumalam, in which Sengai defeated and captured a Chêra king. The *Kalîngattu-Parani* and the *Vikkirama-Sôran-Ulâ* state that the prisoner was set at liberty by the king, after the *Kalavari* had been recited in the presence of the latter. The Leyden grant (l. 26) calls him "a bee at the lotus feet of Sâmbhu (Śiva)."<sup>8</sup> By this it alludes to the fact that Sengai was considered as one of the sixty-three devotees of Śiva.<sup>9</sup> The *Periyapurânam* calls him the son of the Chôla king Subhadêva by Kamalavatî, and attributes to him the foundation of the Jambukêśvara temple.<sup>10</sup> His name is mentioned by two of the authors of the *Dêvâram*: Sundaramârti invokes him in the *Tiruttonḍattogai*,<sup>11</sup> and refers to a temple which Kôchehangai

<sup>1</sup> See Paṇḍit Śâminâdaiyar's edition of the *Pattuppâttu*, Preface, p. 2.

<sup>2</sup> In support of the first of these two renderings it is alleged that he was accidentally burnt by fire in his youth; see Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Puranânûru*. Compare the similar name Pulikâla, which Dr. Fleet derives from *puli*, 'a tiger,' and *kâlu*, 'foot' or 'leg;' *Ep. Ind.*, Vol. III, p. 231, note 2.

<sup>3</sup> *Pattuppâttu*, p. 58; compare *Kalîngattu-Parani*, viii. 19.

<sup>4</sup> See Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Puranânûru*. <sup>5</sup> See p. 287, note 3.

<sup>6</sup> 'A half-hour with two ancient Tamil poets;' *J. R. A. S., Ceylon Branch*, 1894.

<sup>7</sup> *Ind. Ant.*, Vol. XVIII, p. 259 ff.

<sup>8</sup> The published translation of the Leyden grant erroneously connects this epithet with Kôkkilli, to whom the second half of the verse refers. It also connects Karikâla's epithet *arikâla*, i.e., 'the death to enemies,' with the preceding verse, and thus obtains a Chôla king Arikâla, while the actual name of Karikâla's ancestor was Paichapa, i.e., 'the protector of the five (Pândavas);' the same mythical king is alluded to in the *Kalîngattu-Parani*, viii. 17, as having assisted the army of Dharma (Yudhishtîra) in the Bhârata war.

<sup>9</sup> See page 152 above.

<sup>10</sup> See page 253 above.

<sup>11</sup> See p. 152, note 5, and *Ind. Ant.*, Vol. XXII, p. 64, note 49.

had built at Nannilam;<sup>1</sup> and Tiruñāṇasambandar mentions two other temples which the Chôla king Śeyyaṅa<sup>2</sup> had built at Ambar<sup>3</sup> and at Vaigal.<sup>4</sup> The last two references prove that Śeyyaṅa must have lived before the 7th century, to which, as shown by Mr. Venkayya,<sup>5</sup> Tiruñāṇasambandar belongs. Finally, Mr. Venkayya<sup>6</sup> has found that the *Nālāyira-prabandham* speaks of a visit of the Chôla king Kôcheṇṇaṅgaṇ to the Vishṇu temple at Tirunarayūr.<sup>7</sup>

Verses 4 and 5 of the Udayendiram plates and lines 28 to 31 of the large Leyden grant mention the names of the grandfather and father of Parāntaka I., Vijayālaya and Āditya I. Both kings are described in general terms, and no special deeds or events are noticed in connection with them. It may be concluded from this that they were insignificant princes, and that Parāntaka I. was the actual founder of the Chôla power. The king during whose reign the present grant was issued, bore various names. The Leyden grant (ll. 32 and 40) calls him Parāntaka. The same name occurs in verses 21 and 25 of the Udayendiram plates. He was also called Vīraṇārāyaṇa, a name which occurs in verse 6, and which is presupposed by Vīraṇārāyaṇachēri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was Parakēsarīn (v. 24), which forms part of his Tamil designation Madirai-konḍa Kô-Parakēsarivarman (l. 71), *i.e.*, 'king Parakēsarivarman who took Madirai (Madhurâ).' The conquest of Madhurâ and the defeat of its ruler, the Pāṇḍya king Râjasimha, is referred to in verses 9 and 11. Parāntaka I. is also reported to have repulsed an army of the king of Laṅkā (Ceylon) and to have earned by this feat the surname Saṁgrāmarāghava (v. 10). Hence he calls himself 'Kô-Parakēsarivarman who took Madirai (*i.e.*, Madhurâ) and Īraṁ (*i.e.*, Ceylon)' in some of his inscriptions.<sup>8</sup> He defeated, among others, the Vaidumba king,<sup>9</sup> "uprooted by force two lords of the Bāṇa kings" (v. 9), and conferred the dignity of "lord of the Bāṇas" on the Gaṅga king Prithivīpati II. (v. 21). His queen was the daughter of a king of Kēraḷa (v. 8). The Leyden grant (l. 35 f.) reports that "(this) banner of the race of the Sun covered the temple of Śiva at Vyāghrāgrahāra with pure gold, brought from all regions, subdued by the power of his own arm." As stated before,<sup>10</sup> this verse refers to the gilding of the *Kanakasabha* or 'Golden Hall' at Chidambaram. Mr. P. Sundaram Pillai has pointed out that the expression 'Golden Hall' (*Ponṇambalam*) occurs already in the *Dēvāram* of Appar (*alias* Tirunāvukkaraiyar), the elder contemporary of Tiruñāṇasambandar.<sup>11</sup> Consequently, it seems that Parāntaka I. did not gild the Chidambaram temple for the first time, but that he only re-gilded it. Mr. Sundaram adds that "Umāpati Śivāchārya, to whose statements we are bound to accord some consideration, ascribes, in the 14th century, the building of the Golden Hall and the town (Chidambaram) itself to a certain Hiraṇyavarman of immemorial antiquity." Though the name Hiraṇyavarman actually

<sup>1</sup> See p. 284, note 3.

<sup>3</sup> *Ind. Ant.*, Vol. XXII, p. 64, note 51.

<sup>5</sup> *Ep. Ind.*, Vol. III, p. 277 f.

<sup>6</sup> See his notes at the end of Paṇḍit Śāmināḍaiyar's edition of the *Puṇḍarīkamuṇḍakam*.

<sup>7</sup> Tirumaṅgaimaṇṇar's *Periyatirumōṇi*, verses 551 to 560.

<sup>8</sup> மதிரையும் ஈழமுங்கொண்ட; No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kô-Parakēsarivarman *alias* Uttama-Chôḷadēva refer to the 18th year of "Parakēsarivarman who took Madhurâ and Ceylon;" see my *Progress Report* for October 1890 to March 1891, p. 5.

<sup>9</sup> See the Index to Vol. I, s.v. Vaidumba.

<sup>10</sup> See Vol. I, p. 112, note 2.

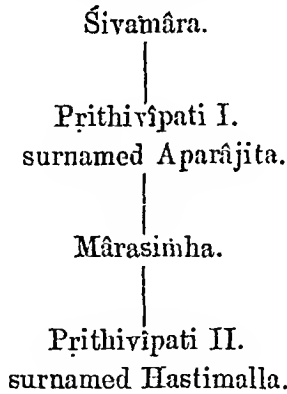
<sup>2</sup> செம்பியர் செய்யகணிறை or செய்யகண் வளவன்.

<sup>4</sup> *Madras Christian College Magazine*, Vol. IX, p. 682.

<sup>11</sup> *Madras Christian College Magazine*, Vol. IX, p. 513.

occurs among the Pallava kings of Kāñchi,<sup>1</sup> it looks as if his alleged connection with the Golden Hall were only due to the circumstance that the word *hiranya*, 'gold,' happens to be a portion of his name. The gilding, or rather re-gilding, of the Chidambaram temple by Parāntaka I. is alluded to in the *Vikkirama-Sōron-Ulā* (ll. 30 to 32). The *Kalingattu-Parani* (viii. 23) mentions his conquest of Ceylon and Madhurā. The same two conquests and the gilding of the Chidambaram temple are referred to in a hymn by Gaṇḍarāditya, the second son of Parāntaka I.<sup>2</sup> According to this hymn, the capital of Parāntaka I. was Kōṭṭi,<sup>3</sup> i.e., Uraiyūr, now a suburb of Trichinopoly.<sup>4</sup> The present inscription is dated in the 15th year of his reign (l. 71 f.). A list of other inscriptions of his was given on page 374 above.

The genealogy of the Chōla king Parāntaka I. is followed by an account of the ancestors of his feudatory Prithivīpati II. surnamed Hastimalla (vv. 12 to 23). This passage opens with a verse (12) glorifying the Gaṅga family, which is said to have had for its ancestor the sage Kaṇva of the race of Kāśyapa<sup>5</sup> and to have "obtained increase through the might of Simhanandin."<sup>6</sup> As in the copper-plate grants of the Western Gaṅgas, the first king of the Gaṅga dynasty is stated to have been Koṅkaṇi, who resided at Kuvaḷālapura, the modern Kōlār,<sup>7</sup> "who was anointed to the conquest of the Bāṇa country,"<sup>8</sup> and who, in his youth, accomplished the feat of splitting in two a huge stone pillar with a single stroke of his sword.<sup>9</sup> The device on his banner is said to have been a swan (*śitapiñchha*, v. 14). To the period between this mythical ancestor and the great-grandfather of Prithivīpati II. the inscription (v. 15) allots the reigns of Viṣṇugōpa, Hari, Mādhava, Durvinīta, Bhūvikrama, and "other kings" of Koṅkaṇi's lineage. The remainder of the genealogical portion of the inscription supplies the following pedigree of the Gaṅga kings :-



<sup>1</sup> See page 344 above.

<sup>2</sup> *Madras Christian College Magazine*, Vol. IX, p. 511, and page 374 above.

<sup>3</sup> *Ep. Ind.*, Vol. III, p. 281.

<sup>4</sup> Compare above, p. 252, note 5, and *Ep. Ind.*, Vol. III, p. 72, note 4.

<sup>5</sup> In the copper-plate grants of the Western Gaṅgas and in verse 13 of the present inscription, the *gōtra* to which the first Gaṅga king, Koṅgaṇivarman, belonged, is called Kāpṛvāyana.

<sup>6</sup> On Simhanandin see my remarks in the *Ep. Ind.*, Vol. III, p. 186.

<sup>7</sup> The identity of both names is proved by the inscriptions of the Kōlāramma temple at Kōlār, in which Kōlār is called Kuvaḷālapura. The Harihar grant seems to style Mādhava II. 'the lord of Kōlālapura;' see *Ep. Ind.*, Vol. III, p. 166, and *Ind. Ant.*, Vol. VII, p. 173.

<sup>8</sup> The Mallohalli grant seems to call Koṅgaṇivarman 'a jungle-fire in burning the extremely dense grass—the Bāṇas;' see *Ep. Ind.*, Vol. III, p. 164, and Mr. Rice's *Mysore Inscriptions*, p. 289.

<sup>9</sup> The same performance of Koṅgaṇivarman is alluded to in most of the Western Gaṅga copper-plate grants. Dr. Fleet suggests that the stone pillar may be meant for a *jayastambha*; see *Ep. Ind.*, Vol. III, p. 165; note 4.

Prithivîpati I. fought a battle at Vaimbalguri (v. 17) and lost his life in a battle with the Pândya king Varaguna at Śrîpurambiya (v. 18). Śrîpurambiya has to be identified with the village of Tiruppirambiyam near Kumbhakônam.<sup>1</sup> Mr. Venkayya has shown that this place is mentioned in the *Dêvâram* of Tiruñânaśambandar and Sundaramûrti, and that king Varaguna-Pândya is referred to in the *Tiruvîlâiyâdulpurânam*.<sup>2</sup>

Prithivîpati II. was a dependent of Parântaka I. and received from him the dignity of 'lord of the Bânas' (v. 21), who had been conquered by the Chôla king (v. 9). He defeated the Hill-chiefs (*Gîrîndra*)<sup>3</sup> and the Pallavas (v. 23) and bore the titles 'lord of Parivipurî' and 'lord of Nandi,' i.e., of the Nandidurga hill near Bangalore. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paisâcha* (v. 24). In the Tamil portion of the inscription, Prithivîpati II. is referred to under the title Śembiyan-Mâvalivânarâya (ll. 72 and 101). The second part of this name consists of Mâvali, the Tamil form of Mahâbali, i.e., 'the great Bali,' who is considered as the ancestor of the Bâna kings,<sup>4</sup> and Vânarâya, i.e., Bânarâja or 'king of the Bânas.' The first part of the name, Śembiyan, is one of the titles of the Chôla kings. The whole surname appears to mean: '(he who was appointed) Mahâbali-Bânarâja (by) the Chôla king.'

According to verse 16, the Gaṅga king Prithivîpati I. rendered assistance to two chiefs named Iriga and Nâgadanta, the sons of king Diṇḍi, and defended the former of these two against king Amôghavarsha. This king can be safely identified in the following manner. The Chôla king Râjarâja ascended the throne in A.D. 984-85;<sup>5</sup> Râjarâja's grand-uncle Râjâditya was slain by the Gaṅga king Bâtuga, who was a feudatory of the Râshṭrakûṭa king Kṛishṇa III., before A.D. 949-50;<sup>6</sup> Râjâditya's father Parântaka I., who reigned at least 40 years,<sup>7</sup> may accordingly be placed about A.D. 900 to 940. As Parântaka I. was a contemporary of the Gaṅga king Prithivîpati II.,—Amôghavarsha, the contemporary of Prithivîpati I., must be identical with the Râshṭrakûṭa king Amôghavarsha I., who reigned from A.D. 814-15 to 876-78.<sup>8</sup> Accordingly Mârasimha, the son of Prithivîpati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mârasimha, who reigned from A.D. 963-64 to 974-75.<sup>9</sup>

Of the localities mentioned in the grant proper, Udayêndu-chaturvêdimangalam (v. 26) and Udayasandiramangalam (the Tamil spelling of Udayachandramangalam, ll. 74 and 99 f.) are two different forms of the name of the modern village of Udayêndiram, where the plates were found.<sup>10</sup> In mentioning the name Udayachandramangalam, the subjoined inscription presupposes the existence of the lost original of the Udayêndiram plates of Nandivarman Pallavamalla (No. 74), which record the foundation of that village in honour

<sup>1</sup> See Mr. Sewell's *List of Antiquities*, Vol. I, p. 275. Tiruppirambiyam is No. 67 on the *Madras Survey Map* of the Kumbhakônam tâlluqa.

<sup>2</sup> *Ind. Ant.*, Vol. XXII, p. 62 f. Varaguna-Mahârâja is mentioned in an inscription of the Pândya king Kô-Mârañjaḍaiyan at Tillasthânam; No. 51 of 1895 in my *Annual Report* for 1894-95.

<sup>3</sup> The Malapas or Hill-chiefs are mentioned among the enemies conquered by the Hoysala kings; see *Ind. Ant.*, Vol. XX, p. 304, note 8.

<sup>4</sup> See p. 388, note 3.

<sup>5</sup> See *Ind. Ant.*, Vol. XXIII, p. 297, and *Ep. Ind.*, Vol. IV, p. 68.

<sup>6</sup> *Ep. Ind.*, Vol. II, p. 168 f.

<sup>7</sup> See p. 374, note 8.

<sup>8</sup> See Dr. Fleet's Table, *Ep. Ind.*, Vol. III, p. 54.

<sup>9</sup> *Ep. Ind.*, Vol. III, p. 172; *Ind. Ant.*, Vol. XII, pp. 255 and 270 f.; Mr. Rice's *Inscriptions at Śravana-Belgoḷa*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

<sup>10</sup> Compare page 365 above.

of the general Udayachandra.<sup>1</sup> The village granted, Kāḍaikkōṭṭār, must have been situated close to Udayēndiram, because it was clubbed together with the latter into *one* village, called Vīranārāyaṇachēhēri. Kāḍaikkōṭṭār was bounded on the south-east and north by the Pālāru river (ll. 78 and 96), which passed through the village near the eastern boundary of the latter (l. 75). The village belonged to Mēl-Adaiyāru-nāḍu, a subdivision of the district of Paḍuvār-kōṭṭam (l. 73 f.).<sup>2</sup> As I have already stated on page 365, Mēl-Adaiyāru-nāḍu<sup>3</sup> is the Tamil equivalent of Paśchimāśrayanadī-vishaya, the Sanskrit name of the district to which Udayēndiram belonged in the time of Nandivarman Pallavamalla.

## TEXT.

## Plate I.

- [1.] स्वस्ति श्री<sup>4</sup> [1\*] यस्याष्टमूर्तिरभवत्<sup>5</sup> स्वयमर्द्धमूर्तिव्यन्नाभिपं<sup>6</sup>  
 [2.] कजभूवो<sup>7</sup> जगताम् प्रसूतिः [1\*] यस्यानिशम् प्रथमवाग्विवृ-  
 [3.] णोति तत्त्वं स श्रिधरो<sup>8</sup> दिशतु त्वश्वपतिः[\*] श्रियम्<sup>9</sup> वः[\*] ॥ [1\*] मार-  
 [4.] वै(यि)रि मधुरांशुशेखरन्नौरवाहलवनीलकन्ध-  
 [5.] रम् [1\*]<sup>10</sup> हारमग्नकपिलेक्षणं वपुर्हरतो हरतु दुष्कृतानि वः[\*] । [२\*]  
 [6.] आसीदमनुजनाभनाभिकमलात्<sup>11</sup> ब्रह्मा मरीचिस्ततस्तस्माद्भोत्र-  
 [7.] करो दितेः पतिरतः सूर्य<sup>12</sup> सुरेन्द्राच्छितः<sup>13</sup> [1\*]<sup>14</sup> तस्माद्बुद्धजिदुग्रवीर्यवि-

## Plate IIa.

- [8.] [भ]वः<sup>15</sup> श्रिमानतश्चन्द्रजित्दंशे शिविरुत्तमोवनिभृतान्वा-  
 [9.] ता कपोतस्य यः[\*] ॥ [३\*] कोकिळिचोळकरिकालयशःप्रकाशे को-  
 [10.] च्चंकणादिकुलभूपतिजन्मभूमौ [1\*] श्रिमान्<sup>16</sup> वभूव विजयि<sup>17</sup> विज-  
 [11.] यालयोस्य वंशो<sup>18</sup> नृपः(ः)प्रवरसेवितपादपीठः[\*] ॥ [४\*] अस्यादित्य-  
 [12.] स्सुतोभूदखिलमधरयन् भूभृताम्<sup>19</sup> वृन्दमुच्चैर्नानादेशावगा-  
 [13.] <sup>20</sup> हप्रहतचिह्नतारातिवर्गान्धकारः [1\*] तत्त्वावोक्षि<sup>21</sup> स्वचारादन-  
 [14.] वरतरयावत्तिसच्चक्रवित्ती<sup>22</sup> यस्मै नित्योदयाय प्रमुदि[त]-

## Plate IIb.

- [15.] मनसो नेमुराशाश्चतस्रः[\*] ॥ [५\*] अस्माच्चक्रधरश्रियम् प्रकटयन्प्रत्यक्ष-  
 [16.] <sup>23</sup> मात्मन्यलमान्दवशशत्रुदवानलस्तमजनि <sup>24</sup> श्रिवीरनारायणः[\*] ॥ बाहा-

<sup>1</sup> See page 364 above.

<sup>2</sup> The country near Vēlūr belonged to Paṅgala-nāḍu, another subdivision of Paḍuvār-kōṭṭam; see the Index to Vol. I, s.v. Paḍuvār-kōṭṭam, and *Ep. Ind.*, Vol. IV, p. 82.

<sup>3</sup> The Sanskritised form *Adēyāra-rāshṭra* occurs in another Udayēndiram grant; *Ep. Ind.*, Vol. III, p. 145.

<sup>4</sup> Read श्री.

<sup>5</sup> Read °मूर्ति°.

<sup>6</sup> Read °मूर्तिर्वन्नाभि°.

<sup>7</sup> Read °भवा.

<sup>8</sup> Read श्रीधरो.

<sup>9</sup> Read श्रियं.

<sup>10</sup> Read भाल°.

<sup>11</sup> Read °कमलाद्ब्रह्मा.

<sup>12</sup> Read सूर्यः.

<sup>13</sup> Read °न्द्राच्छितः.

<sup>14</sup> Read तस्मा°.

<sup>15</sup> Read श्रीमा°.

<sup>16</sup> Read श्रीमान्.

<sup>17</sup> Read विजयी.

<sup>18</sup> Read वंशे.

<sup>19</sup> Read भूभृतां वृन्दमुच्चैर्नाना°.

<sup>20</sup> Read °प्रहित°.

<sup>21</sup> Read तत्त्वावेक्षी.

<sup>22</sup> Read °वत्तिसच्चक्रवर्ती; in the original this word is followed by an erased letter.

<sup>23</sup> Read °न्यलं देवः.

<sup>24</sup> Read श्री°.

- [17.] दण्डगतम् विभक्ति<sup>1</sup> सुचिरम् विश्वमधुरामण्डलम्<sup>2</sup> सप्तद्वीपसमुद्रशैलम-  
 [18.] धुन[1] केयूरबुद्धयैव यः[\*] ॥ [६\*] हेमगर्भनुलाभारब्रह्मदेयसुरा-  
 [19.] लयाः [1\*] येन<sup>3</sup> प्रवत्तिता<sup>4</sup> धम्मास्तथा दानान्यनेकशः[\*] ॥ [७\*] यः पुलोमत-  
 [20.] नयामिव शक्रः पर्वतेन्द्रतनुजामिव शर्वः [1\*] कैटभारिरिव सागरक-  
 [21.] न्यां केरळेश्वरसुतामुपयेमे ॥ [८\*] समुत्खातौ वाणक्षिधिधर-<sup>5</sup>  
 [22.] पती येन सहसा जिता वैनुमद्वाद्या<sup>6</sup> दिशि दिशि नरेन्द्राश्र

## Plate IIIa.

- [23.] बहुशः [1\*] मथित्वा पाण्ड्येन्द्रं करितुरगविरांगसहितं<sup>7</sup> रणा-  
 [24.] श्रे यदण्डस्समधुरमिभवातमहरत् ॥ [९\*] लंकेश्वरप्रहित-  
 [25.] मप्रमितम् बलौघम्<sup>8</sup> वीरोपवृंहितमिभाश्वघटावकिर्णम्<sup>9</sup> [1\*] ह-  
 [26.] त्वा क्षणेन रणमूर्धनि योर्त्ययुक्तं संग्रामराघव-  
 [27.] पदम् भुवने विभक्ति ॥ [१०\*] पाण्ड्ये जिते [ये]न हि राजसिंहे द्वयो-  
 [28.] स्समासीत् सममेव भीतिः [1\*] स्वमित्रघातेन<sup>10</sup> धनातिभर्तुरनन्त[र\*]त्वे-  
 [29.] न विभीषणस्य<sup>11</sup> ॥ [११\*] यस्याभवत्प्रवरकाश्यपवंशजोऽग्रे क-  
 [30.] ण्वो<sup>12</sup> महामुनीरनल्पतपःप्रभावः[1\*] यः[\*] सिंहनन्दिमहि[म\*]प्र-  
 [31.] तिलब्धवित्धिर्गगान्वयो<sup>13</sup> विजयताञ्च<sup>14</sup> जयताम् वर[स्तः] [ ॥ १२\* ]

## Plate IIIb.

- [32.] श्रीवासधात्रि कुवळालपुरे विशाले क[1]ण्वायनस्सकल-  
 [33.] गङ्गकुलातिभूतः<sup>15</sup> [1\*] राजा बभूव भुवि<sup>16</sup> कौकणीनामधे-  
 [34.] यो यो वाणमण्डलजयाय कृताभिषेकः[\*] ॥ [१३\*] <sup>17</sup>श्वास्त-  
 [35.] म्भोनल्पः करतळगृहीतासिलतया<sup>18</sup> द्विधा चक्रे येन प्र-  
 [36.] बलशिशुलिलेन<sup>19</sup> शिशुना [1\*] प्रहारेणैकेन प्रवरसि-  
 [37.] तपिञ्चन्ध्वजवरं<sup>20</sup> यदियन्दृष्ट्वोच्चै रणशिरसि विभ्यत्यरि-  
 [38.] गण्वाः[\*]<sup>21</sup> ॥ [१४\*] <sup>22</sup>श्रिविष्णुगोपहरिमाधवदुर्विनीतभूविक्रमप्रभृति-<sup>23</sup>  
 [39.] भूपतिजन्मन्ये<sup>24</sup> [1\*] तस्यान्वये पृथुयशाशिशवमारसूनुः[\*] श्रि-<sup>25</sup>

<sup>1</sup> Read विभक्तिं सुचिरं.<sup>2</sup> Read °मण्डलं.<sup>3</sup> This word is engraved on an erasure.<sup>4</sup> Read प्रवत्तिता धर्मी°.<sup>5</sup> Read °क्षितिधर°.<sup>6</sup> Read वैदुम्बाया.<sup>7</sup> Read °वीराङ्ग°.<sup>8</sup> Read बलौघं.<sup>9</sup> Read °वर्काणम्.<sup>10</sup> Read धनाधिभर्तु°.<sup>11</sup> Read विभीषणस्य.<sup>12</sup> Read °मुनिर°.<sup>13</sup> Read °लब्धशस्त्र°.<sup>14</sup> Cancel च, which offends against the metre, and read विजयतां जयतां.<sup>15</sup> Read °कुलादिभूतः°.<sup>16</sup> Read कौकणि°.<sup>17</sup> Read शिला°.<sup>18</sup> The syllables कृगृहीतासिल are engraved on an erasure.<sup>19</sup> Read °लिलेन.<sup>20</sup> Read °पिञ्चं ध्वजवरं यदीयं दृष्टोच्चै. <sup>21</sup> Read °गणाः.<sup>22</sup> Read श्री°.<sup>23</sup> Read °दुर्विनीत°.<sup>24</sup> Read °जन्म°.<sup>25</sup> Read श्री°.

## Plate IVa.

- [40.] मान् वभूव पृथिवीपतिरेकवीर[\*] ॥ [१९\*] यो दिण्डिकोजेरिगनाग-  
 [41.] दन्दौ<sup>1</sup> ररक्ष भीतावभैयप्रदानात्<sup>2</sup> [1\*] क्षोणीपतिरेकमो-  
 [42.] <sup>3</sup>घवर्पात्प्रत्योम्मुखादन्यमनन्यनुत्य[\*] ॥ [१६\*] येन वैम्वल्गुना-  
 [43.] म्नी<sup>4</sup> रणाग्रे खड्गयटिनिहनारिवलेन [1\*] गांगमम्बु  
 [44.] गमितं शिनशस्त्रौतखानमस्थिशंकलं<sup>5</sup> स्वशरीराल<sup>6</sup> ॥ [१७\*]  
 [45.] य[\*] श्रीपु<sup>7</sup>म्वियमहाहवमून्धि<sup>7</sup> धीर[\*] पाण्ड्येश्वरम्<sup>8</sup> वरगुणं  
 [46.] सहजा<sup>9</sup> विजित्य [1\*] कृत्वार्त्ययुक्तमपराजितशब्दमात्मप्राण-  
 [47.] व्ययेन<sup>10</sup> मुहदस्त्रीदिवज्जगाम ॥ [१८\*] श्रीमारसिहस्तनयोस्य

## Plate IVb.

- [48.] जज्ञे नरेश्वरो गङ्गकुलप्रदीपः [1\*] मानैकधामारिकु-  
 [49.] लान्धकारविध्वंसने चण्डकरप्रभावः[\*] ॥ [१९\*] <sup>11</sup>अस्यासित्तनयः  
 [50.] प्रसादसुमुखस्समभावितो जन्मना विभ्रत् कल्पतरुव्रतम् प्रणयि-  
 [51.] नां कालानलो विद्विषाम् [1\*] आख्यातः <sup>12</sup>पृथिविपति[\*] क्षितिभूता(म्)-  
 [52.] मग्रेसरः केसरी यश्चाभारपते<sup>13</sup> विभक्ति रिपुभि-  
 [53.] दत्तान्<sup>14</sup> प्रहार[\*]न्युधि ॥ [२०\*] तस्मान्नृपोलभत पट्टमयम् प्रसादम्  
 [54.] बाणाधिराजपदलम्भनसाधनं यः [1\*] आक्रामतो युधि परान्त-  
 [55.] कतो नरेन्द्रान् <sup>15</sup>गंगान्वपायसलिलाशयराजसिंह[\*]<sup>16</sup> ॥ [२१\*]

## Plate Va.

- [56.] <sup>17</sup>शौर्योदार्यकृतज्ञतामधुरतादाक्षिण्यमेधाक्षमाप्र-  
 [57.] ज्ञाशौचशामानुभावकरुणाक्षान्तिप्रधानो नयो [1\*] आक्रान्त-  
 [58.] : पृथिवीपतिं स कलिना शोक[\*]वसादौ विना स्थानुन्द्राग्वलि-  
 [59.] वंशजोयमिति यम् भेजे गुणानां गणः ॥ [२२\*] विदा-  
 [60.] रयन् पल्लववत्<sup>18</sup> गिरिन्द्रान् वृषप्रियो दानवहाग्रहस्तः [1\*]  
 [61.] वहन्महि<sup>19</sup> श्रीसहजो यथार्थं यो हस्तिमल्लोपरनामधेय[\*] ॥ [२३\*]  
 [62.] कृष्णध्वजः प<sup>20</sup>विपुर्धेयधियो वृषांक्रः पैशाचदुन्दुभिरय्युधि<sup>20</sup> नन्दिना-  
 [63.] थ[\*] 1\* आ[ज्ञ]पित[\*] स्वयमभूपादि<sup>21</sup> हस्तिमल्लो वि[ज्ञ]पयन् स परकेसरी<sup>22</sup>

<sup>1</sup> Read 'दन्तौ.<sup>2</sup> Read 'वभय'.<sup>3</sup> Read 'वर्गन्मृत्योमुखा'.<sup>4</sup> Read 'मि.<sup>5</sup> Read 'शस्त्रोत्खात'.<sup>6</sup> Read 'शरीरात्.<sup>7</sup> Read 'मून्धि.<sup>8</sup> Read 'श्वरं.<sup>9</sup> Read 'सहसा.<sup>10</sup> Read 'मुहदस्त्रीदे'.<sup>11</sup> Read 'अस्यासित्त'.<sup>12</sup> Read 'पृथिवी'.<sup>13</sup> Read 'यश्चाभारपदं विभक्ति.<sup>14</sup> Read 'दत्तान्.<sup>15</sup> Read 'गंगान्वपाय'.<sup>16</sup> Read 'राजहंस' in accordance with the preceding सलिलाशय.<sup>17</sup> Read 'शौर्योदार्यकृतज्ञता'.<sup>18</sup> Read 'पल्लववद्विरान्द्रान्'; द्रान् is corrected by the engraver from द्वा.<sup>19</sup> Read 'वहन्महि'.<sup>20</sup> Read 'भिरभोर्युधि.<sup>21</sup> Read 'भूपादि.<sup>22</sup> Read 'केसरी'.







iii.

8  
10  
12  
14

iii.

24  
26  
28  
30

iv.

40  
42  
44  
46

i.

2  
4  
6

ii.

16  
18  
20  
22

iii.

32  
34  
36  
38

58  
58  
60  
62

Text in Tamil script, folio 58v. The text is written in a traditional script with a circular hole for binding. The script is dense and fills the page.

vi.

84  
86  
88  
90

Text in Tamil script, folio 59r. The text is written in a traditional script with a circular hole for binding. The script is dense and fills the page.

vii.

82  
84  
86  
88  
90

Text in Tamil script, folio 59v. The text is written in a traditional script with a circular hole for binding. The script is dense and fills the page.

58  
58  
60  
62

Text in Tamil script, folio 60v. The text is written in a traditional script with a circular hole for binding. The script is dense and fills the page.

vii.

72  
74  
76  
78  
80

Text in Tamil script, folio 61r. The text is written in a traditional script with a circular hole for binding. The script is dense and fills the page.

viii.

92  
94  
96  
98  
100

Text in Tamil script, folio 61v. The text is written in a traditional script with a circular hole for binding. The script is dense and fills the page.





## Plate Vb.

- [64.] णा नृपेण ॥ [२४\*] पुण्यं समं कृतवताम् परिरक्षताञ्च त-  
 [65.] द्रक्षतेति स परान्तक एकवीरः [1\*] आगामिनः [1\*] सिनिपतिन्<sup>1</sup>  
 [66.] प्रणमत्यनस्त्रम्पूर्णा स्म(1)रारिचरणाम्बुजशेखरेण ॥ [२९\*]  
 [67.] भूमि स दत्तवानस्मै<sup>2</sup> कटैकोदूरिति श्रुताम् [1\*] उदयेन्दुचतुर्व-  
 [68.] दिमंगलाय च पार्थिवः [1\*] ॥ [२६\*] अत्र विद्याधिरिषाद्विदेवपाटिरिति<sup>3</sup>  
 [69.] श्रुतम् [1\*] एतत्पाटिद्वयं पूर्वं भुज्यमानन्दिगम्परैः<sup>4</sup> ॥ [२७\*] द्वयमेतत्<sup>5</sup>  
 [70.] विहायात्र दत्तवांश्च स पार्थिवः [1\*] एतत्<sup>6</sup> द्वयं प्रसिद्धं हि पूर्वं  
 [71.] क्षणकान्वितम् ॥ [२८\*] மதிரை கொண்ட கொப்பரகௌரிவழி-ற்கு யாண்டு

## Plate VIa.

- [72.] பதினேந்தாவதற்கு செம்பியன் மாவலிவாணராயர் விண்ணப்பத்தா-  
 [73.]ற்பெருமானடிகள் தம் பெராற்செய்த ஸ்ரஹுடெயம் படுவூர்க்கொட்டத்து மெலடை-  
 [74.]யாறுநாட்டுக்கடைக்கொட்டுரை உடியசந்திரமங்கலத்தொடெய் கூட வீரநாராயண-  
 ச்செரி-  
 [75.] யென்று ஸ்ரஹுடெயஞ்செய்தமையில்விதற்குக்கீழ்பாற்கெல்லை பாலாற்றின் கி-  
 [76.]ழக்கிவிடையாற்றுக்கொல்லையின் கீழையாலமும்மிதன் தெற்கு நொக்கிச்செ-  
 [77.]ல்ல மருதும்மிதன்மெற்கு நொக்கிச்செல்ல விண்ணமங்கலத்தாரொடிக்-  
 [78.]குப்பாய்ந்த வயிரக்காலுந்தென்கீழ்பாற்கெல்லை பாலாறுந்தென்பாற்கெல்-  
 [79.]லை எட்டிப்புஞ்சியும்மிதன் மெற்கு நொக்கியெறிச்சிற்றரியூர்ப்பாழின் வட-<sup>1</sup>  
 [80.]க்கிற்பள்ளமும்மிதன்<sup>2</sup> மெற்கு நொக்கியெற விண்ணப்புலியனெரியின் கீழ்-  
 [81.]கடைக்கொம்பினாலமும்மிதன் மெற்கு நொக்கியெற நெடுங்களர் முடவெம்[4]-

## Plate VIb.

- [82.] ம்மிதன் மெற்கெறப்புனற்செடும்மிதன் மெற்கெற இண்டங்குறுக்கியின்  
 [83.]தெற்கிற்[பூ]தலும்மிதன்<sup>3</sup> மெற்கெற பெரியமலையளவும் மெல்பாற்கெ-  
 [84.]ல்லை ஒலிக்கும் பாரையும்மிதன் வடக்கு நொக்கிச்சென்று முப்பெண்-  
 [85.]டிர்குறுக்கியும்மிதன் வடக்கு நொக்கிச்சென்று குதிலாவடியும்மி-<sup>10</sup>  
 [86.]தன் வடபாற்கெல்லையதியமான்முண்டையும்மிதன் கிழக்கு  
 [87.]நொக்கியிழியப்பிடாம்புழையும்மிதன் கிழக்கு நொக்கியிழிய-  
 [88.]க்குரங்குட்டையும்மிதன் கிழக்கு நொக்கியிழியவொருமைச்சரியும்மி-  
 [89.]தன் கிழக்கு நொக்கியிழிய கங்காயனெரி வடக்கிலாலத்தொடடை மெடும்மி-  
 [90.]தன் கிழக்கு நொக்கியிழிய பெரிய கன்னரம்பும்மிதன் கிழக்கு நொக்கியிழியக்-  
 [91.]கல்லாணியொடடைப்படர் பாரையும்மிதன் கிழக்கு நொக்கியிழிய பெரிய துரி-

## Plate VII.

- [92.] ஞ்சிலும்மிதன் கிழக்கு நொக்கியிழியப்படர் பாரையும்மிதன் கிழக்கு நொக்கி-  
 [93.]யிழிய துரிஞ்சிலொடடைக்கற்குறும்பும்மிதன் கிழக்கு நொக்கியிழிய மொட்டை-

<sup>1</sup> Read °पतिन्.<sup>2</sup> Read कटै°.<sup>3</sup> Read विद्याधरीपाटिद्वय°.<sup>4</sup> Read °गम्परैः.<sup>5</sup> Read °तद्वयं.<sup>6</sup> Read एतद्वयं.<sup>7</sup> The letters ன் வட are engraved on an erasure.<sup>8</sup> The first ன் of பள்ள is engraved on an erasure.<sup>9</sup> Read புதலும்.<sup>10</sup> The யு of வடியும் is engraved on an erasure.

- [94.] க்குறுக்கியின் வடமெற்கிற்றணக்கொடடைக்குட்டையும் மொட்டைக்குறுக்கியின்  
 [95.] மத்தகத்துப்படர் பாரையும்மிதன் கிழக்கு நொக்கியிழியக்காரை கடலும்மித-  
 [96.] ன் கிழக்கு நொக்கியிழியப்பாலாற்றனவும் [\*] இப்பரிசு நாட்டைக்கூட்டி நில-  
 [97.] நடப்பித்துக்கல்லுங்கள்ளியுநாட்டி பழம் பள்ளிச்சந்தமான விச்சா-  
 [98.] திரிபட்டியுந்தெவர்பட்டியுமான இவ்விரண்டு பட்டியுநீக்கி இந்நாற்பாலெல்-  
 [99.] லையுள்ளும் உண்ணிலமொழிவின்றி ஆயிரப்புரவினால் உதய[ச\*]ந்திரமங்க-  
 [100.] லத்தாற்கெய் கூட இப்பரிசெய் அறையொலைப்படி ஸாலனஞ்செய்வித்துக்-  
 [101.] குடுத்தென் செம்பியன் மாவலிவாணராயனென் [\*] ஒஹொ நாரசாயணாய ||

## TRANSLATION.

## A.—Sanskrit portion.

Hail! Prosperity!

(Verse 1.) May he (*viz.*, Vishṇu) incessantly grant you prosperity, the lord of Prosperity (*and*) master of the Universe, of whom the eight-bodied (Śiva) himself became one half of the body;<sup>1</sup> from the lotus on whose navel the creator of the worlds was produced; (*and*) whose true nature the primeval speech (*i.e.*, the Vêda) reveals!

(V. 2.) Let it far remove your sins, the being (*viz.*, Śiva) which is the enemy of Cupid; whose diadem is the moon; the dark (*spot*) on whose throat resembles a particle of a cloud; (*and*) in whose forehead is sunk a (*third*) reddish eye!

(V. 3.) From the lotus on the navel of Vishṇu was produced Brahmâ; from him Marîchi; from him (Kâśyapa) the founder of a *gôtra* (*and*) husband of Diti; from him the Sun, who is praised by (Indra) the lord of gods; from him Rudrajit, who was full of terrible power; from him the glorious Chandrajit; (*and*) in his race Śibi, the best of kings, who saved a pigeon (*by offering his own flesh to a hawk*).

(V. 4.) In his race, which was resplendent with the fame of Kôkkilli, Chôla and Karikâla, (*and*) which was the birth-place of Kôchechankar and other noble kings, was born the glorious (*and*) victorious Vijayâlaya, whose foot-stool was worshipped by the best of kings.

(V. 5.) His son was Âditya, who overcame the whole crowd of exalted kings; whose splendour, being emitted to enter various countries, dispelled the darkness (*which were*) troops of enemies; who learned the true state (*of the affairs of his enemies*) from his spies; who made the excellent wheel (*of his authority*) roll with incessant speed; (*and*) to whom, the continually rising, joyfully bowed the four regions.<sup>2</sup>

(V. 6.) From him was born the glorious king Vîranârâyana, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,<sup>3</sup> (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 7.) He practised many meritorious acts and gifts, (*as*) the *hémagarbha* (gift), the *tulâbhâra* (gift), gifts (*of land*) to Brâhmanas, and (*the building of*) temples.

(V. 8.) As Śakra (Indra) the daughter of Pulôman, as Śarva (Śiva) the daughter of the lord of mountains, (*and*) as (Vishṇu) the enemy of Kaiṭabha the daughter of the ocean, he married the daughter of the lord of Kêraḷa.

<sup>1</sup> *Viz.*, in the form of Harihara, which consists of Vishṇu and Śiva joined in one. Compare No. 73, verse 4.

<sup>2</sup> Every word in this verso also applies to the sun (*âditya*), whose name the king bore.

<sup>3</sup> This word has to be taken in two ways, *viz.*, as a synonym of *chakravartin*, 'an emperor,' and as an epithet of Vishṇu, one of whose names (Nârâyana) forms part of the king's name.

(V. 9.) He uprooted by force two lords of the Bâṇa kings and defeated the Vaidumba and many other kings in various regions. His army, having crushed at the head of a battle the Pândya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (*the city of*) Madhurâ.

(V. 10.) Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of Laṅkā, which teemed with brave soldiers (*and*) was interspersed with troops of elephants and horses, he bears in the world the title Saṃgrâmarâghava, which is full of meaning.<sup>1</sup>

(V. 11.) When he had defeated the Pândya (*king*) Râjasimha, two persons experienced the same fear at the same time: (Kubêra) the lord of wealth on account of the death of his own friend,<sup>2</sup> (*and*) Vibhîṣaṇa<sup>3</sup> on account of the proximity (*of the Chôla dominions to Ceylon*).

(V. 12.) May it be victorious, the Gaṅga family, at the beginning of which was the great sage Kaṇva, who was born in the excellent race of Kâśyapa, (*and*) the power of whose austerities was very great; which obtained increase through the might of Simhanandin; (*and which is*) the best of victorious (*dynasties*)!

(V. 13.) In the great (*city of*) Kuvaḷâlapura, which was the dwelling-place of Prosperity, resided a king whose name Koṅkaṇi (*was well known*) on earth; who was a descendant of Kaṇva (*Kâṇvâyana*); who became the first of the whole Gaṅga race; (*and*) who was anointed to the conquest of the Bâṇa country (*maṇḍala*).

(V. 14.) (*While still*) a youth, he who resembled the powerful Śīśu (Kumâra)<sup>4</sup> in gracefulness, split in two a huge stone pillar with the sword held in (*his*) hand at a single stroke. The crowds of enemies became afraid when they perceived at the head of the battle his lofty, excellent banner which bore a beautiful swan.<sup>5</sup>

(V. 15.) In his lineage, which deserves respect because there were born (*in it*) the glorious Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama and other kings, was born Śivamâra's son, the glorious Prithivîpati (I.), a matchless hero of wide fame.<sup>6</sup>

(V. 16.) By the promise of security, he who was unequalled by others, saved Iriga and Nâgadanta, the sons of king (*kô*) Diṇḍi, who were afraid,— the one from king Amôghavarsha, (*and*) the other from the jaws of death.

(V. 17.) At the head of a battle called (*after*) Vaimbalguṛi, he who had slain the army of the enemy with (*his*) sword, caused a piece of bone, which had been cut from his own body by the sharp sword, to enter the water of the Gaṅgâ.<sup>7</sup>

(V. 18.) Having defeated by force the Pândya lord Varaguṇa at the head of the great battle of Śrîpurambiya, and having (*thus*) made (*his*) title Aparâjita (*i.e.*, 'the

<sup>1</sup> The name *Saṃgrâmarâghava*, *i.e.*, '(resembling) Râma in battle,' was appropriate in his case, because he defeated an army of the king of Ceylon, just as Râma had killed Râvaṇa, the fabulous ruler of Laṅkā.

<sup>2</sup> This seems to imply that the Pândya king Râjasimha possessed great wealth, which was seized by the conquering Chôla king.

<sup>3</sup> This is the name of Râvaṇa's younger brother, who was raised to the throne by Râma.

<sup>4</sup> This god is supposed to have split the mountain Krauñcha.

<sup>5</sup> *Sitapiñchha* is the same as *svêtagarut*, which the *Amarakôṣa* (ii. 5, 23) gives as a synonym of *haṃsa*.

<sup>6</sup> It is difficult to say which of the three words *prithivasas*, *prithivîpati* and *êkavîra* is the actual name of the king. I select *Prithivîpati*, because the same name is borne by another king in verses 20 and 22.

<sup>7</sup> It is not clear if the bone was cut out by one of the enemies or by himself, nor why it was subsequently immersed in the Gaṅgâ.



Unconquered') significant, this hero entered the heaven of (*his*) friend (*viz.*, Indra) by sacrificing his own life.

(V. 19.) His son was the glorious king Mârasimha, the light of the Gaṅga family (*and*) the only abode of honour, who possessed the power of the sun in dispelling darkness,—a crowd of enemies.

(V. 20.) His son was called Prithivîpati (II.), the foremost lion among kings, whose face beamed with kindness, who was exalted by birth, who kept the vow of (*resembling*) the *Kalpa* tree towards friends, who was the fire of death to enemies, and who bore, from the forehead to the feet, wounds received from the enemies in battle.

(V. 21.) This prince, a flamingo in the tank of the Gaṅga family, received from that<sup>1</sup> Parântaka, who attacked kings in battle, a grant (*prasâda*) in the shape of a (*copper*) plate (*paṭṭa*),<sup>2</sup> which was the instrument of the attainment of the dignity (*pada*) of lord of the Bâṇas (*Bâṇâdhirâja*).

(V. 22.) Oppressed by the Kali (*age*), the political crowd of virtues, *viz.*, courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, forbearance, *etc.*, forthwith joined, in order to rest without grief and fatigue, this Prithivîpati (II.), because they thought that he was born of the race of Bali.<sup>3</sup>

(V. 23.) He deservedly bore the other name Hastimalla,<sup>4</sup> as he tore up the Hill-chiefs (*Girindra*) together with the Pallavas, as he was devoted to virtue, as his fingers (*always*) carried gifts, as he bore the earth, (*and*) as he was prosperous from birth;— [just as the divine elephant Airâvata tears up large hills like sprouts, is beloved by Indra, carries rut on the tip of his trunk, bears the earth, and was born (*from the milk ocean*) together with the goddess of Prosperity].

(V. 24.) He whose banner bore (*the emblem of*) a black-buck, who was the lord (*of the city*) of Parivipurî, whose crest (*aṅka*) was a bull, whose drum (*was called*) *Paiśâcha*, who was fearless in battle, (*and*) who was the lord of Nandi,— though himself (*called*) Hastimalla,<sup>5</sup> on submitting a request, was commanded (*accordingly*) by king Parakêśarin.<sup>6</sup>

(V. 25.) "The religious merit of those who perform (*grants*), and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)": (*Speaking*) thus, the matchless hero Parântaka incessantly bows (*his*) head, whose diadem are the lotus feet of Cupid's enemy (Śiva),<sup>7</sup> to future kings.

(V. 26.) This king granted the land called Kâḍaikkôṭṭûr, on his (*viz.*, Hastimalla's) behalf, to (*the village of*) Udayêndu-chaturvêdimangalam.

(V. 27.) The two *paṭṭis*<sup>8</sup> called *Vidyâdharîpaṭṭi* (*and*) *Dêrapaṭṭi* in this (*village*) had been formerly enjoyed by the Digambaras.

<sup>1</sup> This pronoun refers to the Chôla king whose reign was described in verses 6 to 11.

<sup>2</sup> With *paṭṭamayah prasâdûḥ* compare *prasâda-paṭṭaka*, *Ep. Ind.*, Vol. III, p. 312.

<sup>3</sup> In reality, Prithivîpati II. was not a descendant of Bali, the mythical ancestor of the Bâṇa kings (*Ep. Ind.*, Vol. III, p. 74), but the Bâṇa kingdom had been conferred on him, a Gaṅga, by Parântaka I.

<sup>4</sup> *I.e.*, 'the wrestler with elephants' or 'the best of elephants.'

<sup>5</sup> The lion and the elephant are considered as natural enemies. Hastimalla means 'the best of elephants,' and Parakêśarin 'the lion to enemies,' hence the *virôdha*.

<sup>6</sup> This seems to mean that Hastimalla received Parakêśarin's permission to make the present grant.

<sup>7</sup> *I.e.*, who is a devotee of Śiva. Compare Vol. I, p. 5, notes 3 and 10; Vol. II, p. 11, note 3; and *Ep. Ind.*, Vol. IV, p. 83, note 3.

<sup>8</sup> Regarding *paṭṭi* see p. 359, note 12.

(V. 28) The king made the gift excluding these two (*pattis*) of that (*village*); for, these two were known to have formerly belonged to the Kshapaṇakas.<sup>1</sup>

B.—Tamil portion.

(Line 71.) In the fifteenth year (*of the reign*) of Madirai-konda Kô-Parakêśari-varman,—His Majesty (*perumân-adigai*) had, at the request of Śembiyan-Mâvalivâṇa-râyar, converted (*the village of*) Kāḍaikkôṭṭâr in Mēl-Adaiyâru-nāḍu, (*a subdivision*) of Paḍuvûr-kôṭṭam, together with Udayasandiramamaṅgalam, into a *brahmadêya*, called Vîranârâyanaehchêri after his own name.

(L. 75.) The eastern-boundary of this (*village is*) a banyan tree (*âlam*) on the east of (*the land called*) Idaiyârukkollai on the east of the Pâlâru (*river*); going to the south of this, a *marudu* (tree);<sup>2</sup> and going to the south of this, the (*channel called*) Vayirakkâl, which feeds the (*tank called*) Viṇṇamaṅgalattârêri.

(L. 78.) The south-eastern boundary (*is*) the Pâlâru (*river*).

(L. 79.) The southern boundary (*is*) a group of *nux vomica* trees (*eṭṭi*); ascending to the west of this, a pit on the north of the waste land (*of the village*) of Śirriariyûr; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (*tank called*) Viṇṇap-puliyanêri; ascending to the west of this, a crooked neem tree (*vēmbu*) on a large (*piece of*) barren ground; ascending to the west of this, an expanse of water; ascending to the west of this, a bush on the south of a cross-road<sup>3</sup> with *iṇḍu* (creepers);<sup>4</sup> and ascending to the west of this, the foot of a high hill.

(L. 83.) The western boundary (*is*) a resounding boulder; going to the north of this, the “cross-road of the three women;” and going to the north of this, the “horse’s halter.”

(L. 86.) Its northern boundary (*is*) Adiyamân-muṇḍai;<sup>5</sup> descending to the east of this, Piḍāmburâi (?); descending to the east of this, a pond with *kurā* (shrubs);<sup>6</sup> descending to the east of this, a path (*of the breadth*) of one buffalo; descending to the east of this, a hillock near a banyan tree on the north of the (*tank called*) Kaṅgāyanêri; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallāli*;<sup>7</sup> descending to the east of this, a large *turñjil* (tree);<sup>8</sup> descending to the east of this, a large boulder; descending to the east of this, a stone wall (?) near a *turñjil* (tree); descending to the east of this, a pond near a *tanakku* (tree)<sup>9</sup> on the north-west of a bare cross-road, and a large boulder on the bare cross-road; descending to the east of this, a thicket of *kārai* (shrubs);<sup>10</sup> and descending to the east of this, the bank of the Pâlâru (*river*).

(L. 96.) Having assembled accordingly (*the inhabitants of*) the district (*nāḍu*), having caused (*them*) to walk over (*the boundaries of*) the (*granted*) land, having planted stones and milk-bush (*on the boundaries*), having excluded the two *pattis* called Viechhâdiripāṭṭi and

<sup>1</sup> The Kshapaṇakas are the same as the Digambaras in verse 27.

<sup>2</sup> மருது or மருதம் in Tamil and अर्जुन in Sanskrit is the tree *Terminalia alata*. It forms part of Tiruviḍaimarudûr or Madhyârjuna, the name of a famous shrine of Śiva near Kumbhakôpam, which Śaṅkara is said in the *Śaṅkaravijaya* to have visited; see Dr. Aufrecht's *Oxford Catalogue*, p. 248a.

<sup>3</sup> குறுக்கி is perhaps the same as குறுக்குப்பாதை and குறுக்குவழி.

<sup>4</sup> According to the Tamil dictionaries, this is a thorny creeper, *Mimosa rubicaulis*.

<sup>5</sup> அடியமான் is probably the same as Adigaimân, ‘the king of Adigai,’ and முண்டை means ‘a shaven widow.’ Perhaps this fanciful name designated a bare rock which resembled a human head in shape.

<sup>6</sup> *Webera corymbosa*.

<sup>7</sup> This may be the same as கல்வாலம், *Ficus virens*.

<sup>8</sup> *Mimosa amara*.

<sup>9</sup> *Morinda umbellata*.

<sup>10</sup> *Webera tetrandra*.

*Dévarpaṭṭi*,<sup>1</sup> which had been formerly a *paḷlichchendam*,<sup>2</sup> (*but*) having included<sup>3</sup> the cultivated land situated within the above four boundaries, and having caused an edict (*śāsana*) to be drawn up in accordance with the order of the king,—‘I, Śembiyan-Mâvalivâṇarâyan, gave (*the above land*), together with a gift of one thousand (*gold coins*), to all the inhabitants of Udayaśandiramangalam.

(L. 101.) *Om*. Obeisance to Nârâyana!

No. 77. ON THE WEST BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

In the first volume I published an inscription of Kambāṇa-Uḍaiyar, which records that, in the time of Kulōttuṅga-Chōḷadēva, the Râjasimhavarmēśvara temple at Kāñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anaiyapatangā.<sup>4</sup> This temple is situated close to the Râjasimhavarmēśvara (now Kailāsanātha) temple. In its inscriptions and in the *Dēvāram*,<sup>5</sup> it bears the slightly different name Anēkatangāpadam. It contains three inscriptions, one of which records a private grant,<sup>6</sup> while the two others (Nos. 77 and 78) are dated during the reign of Kulōttuṅga-Chōḷadēva.

The king to whose reign the inscriptions Nos. 77 and 78 belong, is identical with Kulōttuṅga-Chōḷadēva I. This follows from the fact that, in other inscriptions which open with the same introduction,<sup>7</sup> he receives the surname Kô-Râjakêsarivarman, which was borne by Kulōttuṅga-Chōḷa I.,<sup>8</sup> and that, in a few inscriptions with the same introduction,<sup>9</sup> he is said to have put to flight Vikkala and Śingana, who must be identified with Vikramāditya VI. and Jayasimha IV. of the Western Châlukya dynasty.<sup>10</sup>

The subjoined inscription records that, in the 20th year of his reign, Kulōttuṅga-Chōḷadēva granted to the Śiva temple of Anēkatangāpadam in Kāñchipuram three *vēlis* of land in the village of Tâmar, *alias* Nittaviṇḍanallûr, in Tâmar-nâḍu, a subdivision of Tâmar-kôṭṭam. According to Mr. Crook's *Chingleput Manual* (p. 439), the district of “Tamâl-kottam” was situated in the west of the Conjeeveram tâlûga. The village of Tâmar must be accordingly identified with the modern Dâmal.<sup>11</sup> As in an inscription of Kambāṇa-Uḍaiyar (Vol. I, No. 88), Kāñchipuram is here said to have belonged to Eyir-kôṭṭam, a district of Janyaṅkonda-Śôra-maṇḍalam. Eyil, after which the district of Eyir-kôṭṭam was called, must be distinct from the distant village of Eyil in the South Arcot district, with which I proposed to identify it on a former occasion.<sup>12</sup> Perhaps the term Eyil, *i.e.*, ‘the Fort,’ refers to Kāñchipuram itself. Janyaṅkonda-Śôra-maṇḍalam is another name of Tonḍaimaṇḍalam.<sup>13</sup>

<sup>1</sup> These two *paṭṭis* are also referred to in verses 27 and 28 of the Sanskrit portion.

<sup>2</sup> This word means ‘a gift to a Jaina temple;’ see p. 52, note 2.

<sup>3</sup> Literally, ‘not having excluded.’

<sup>4</sup> See Vol. I, p. 118.

<sup>5</sup> See Vol. I, p. 118, note 7.

<sup>6</sup> This inscription (No. 23 of 1890) appears to be dated in the Nalâ *saṃvatsara*, and records that the authorities (*ādattâr*) of the Anēpatangā (thus) temple assigned 1400 *kurîs* of the temple land to certain weavers (? *kaikkôḷar*) who were connected with the temple.

<sup>7</sup> *E.g.*, the smaller Leyden grant; Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 224.

<sup>8</sup> See page 230 above.

<sup>9</sup> See below, p. 391, note 7.

<sup>10</sup> See page 231 above.

<sup>11</sup> No. 1 on the *Madras Survey Map* of the Conjeeveram tâlûga.

<sup>12</sup> Vol. I, p. 123.

<sup>13</sup> See page 312 above.

## TEXT.

- [1.] ஸ்ரீ ஸ்ரீ ||\*|| புகழ்மாதா விளங்க ஜயமாதா விரும்ப நி[வ]மகள் நிலவ மலர்-  
மகள் புணர உரிமை[யி]ற்[சி]றந்த ம்[ணி]முடி குடி [மீ]ன[வர் நி]லை கெட  
[வி]ல்லவர் குலைதர எனை மன்ன[வ]ரி[ரி]யலுத்[ரி]ழி[தர]¹ த்திக்கனை த்துந்தன் சக்-  
கரநடாத்தி விஜயாவிஷேகம் பண்[ணி]² விரவிஹாஸனத்து
- [2.] புவனமுழுதுடையாளொடும் வீற்றிருந்தருளிய ஸ்ரீகுலொத்துங்கசொழ்தெவற்கு யாண்டு  
இரு[ப]தாவது திருவாய் மொழிந்தருள ஜயங்கொண்டசொழமண்டலத்து எயிற்-  
கொட்டத்து நகரம் காஞ்சி[பு]ரத்து ஆளுடையார் திருவனெகதங்காபதமுடைய  
மஹாபெவற்-
- [3.] கு நித்த[ரி]மந்தஞ்செலுத்துகைக்கு அந்தராயமுட்பட இறைபிவி தெவதானம் வி-  
ட்ட தாமர்க்கொட்டத்துத்தாமர்நாட்டுத்த[ர]மர[ந] நித்தவினெதநல்லூர் ஊர்க்கு  
மெற்கு ||\*|| வடபா[ற்]கெல்[லை] கண[ப]தியார் கொயிலுக்கு தெக்கும்³ ||\*||  
⁴ கிழ்பா[ற்]க்கெல்லை குமாரகொட்டத்து-
- [4.] க்குழியையுற்று இத[ன்] தெற்குக்காளிகொட்டத்தையுற்று இத[ன்] தெற்குத்தாம்-  
படியையுற்றும் ||\*|| தென்பாற்கெல்லை திருவிடையாட்டமான தூம்படிச்செறு-  
வுக்கு வடக்கும் ||\*|| மெல்பாற்கெல்லை எரி கரை மண்பாட்டுக்குக்கிழ[க்]கும்  
||\*|| நடுவு உட்பட்ட உள்ளூர் வீமீயை-
- [5.] ரமுடைய நாயனார் தெவதாநமான பு[வ]ம் ஒன்றும் [நீ]க்கி நடுஉட்பட்ட⁵ [நீ]ர்-  
நி[வ]ம் முவ்வெ[வி] . . . . . [மு] . . . . . செம்பி[லு]ம்⁶ வெ-  
ட்டி[ ] கொள்கவெ[ன்]று திருவாய் மலர்ந்தருள குலொத்துங்கசொழவ்ஹாராயன்
- [6.] கல்லு வெட்டுவித்த படி ||\*||

## TRANSLATION.

Hail! Prosperity! In the twentieth year (*of the reign*) of Śrī-Kulōttunga-Śōradēya, who,— while the goddess of Fame became renowned (*through him*), while the goddess of Victory was coveting (*him*), while the goddess of the Earth became brilliant (*with joy*), (*and*) while the goddess with the (*lotus*) flower (*i.e.*, Lakshmi) wedded (*him*),— had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (*authority*) to roll over all regions, so that the Mīnavar (Pāṇdyas) lost (*their*) firmness, the Villavar (Chēras) trembled, (*and*) the other kings were defeated and suffered disgrace;⁷ and who, having anointed himself (*in commemoration of his*) victories, was graciously seated on the throne of heroes together with (*his queen*) Puvana-murud-udaiyāl,⁸—the king was pleased to order that it should be engraved [on stone] and on copper that three *velis* of wet land (*nir-nīlam*) were given,—for defraying the daily expenses,⁹ including the *antarāyam*,¹⁰

¹ Instead of எனை மன்னவரி[ரி]யலுத்[ரி]ழி[தர], four other inscriptions insert a different passage. Two of these (No. 61 of 1892, dated in the 15th year, and No. 9 of 1890, dated in the 26th year) read விக்கலந் சிங்கணந் மெல்கடல் பாய; and two others (No. 145 of 1894, the date of which is lost, and the smaller Leyden grant) read விக்கலர் சிங்கணந் மெல்கடல் பாய.

² Read வீர.

³ Read தெற்கும்.

⁴ Read கிழ.

⁵ Read நடுவுட்பட்ட.

⁶ Before செம்பிலும், கல்லிலும் must be supplied.

⁷ Instead of the last few words, four other inscriptions read: “(and) Vikkala (and) Śiṅgaṇa plunged into the western ocean;” see note 1.

⁸ *I.e.*, ‘the mistress of the whole world.’ In No. 78 this name has the slightly different form Puvana-murudum-udaiyāl.

⁹ *Nimandam* is another form of *nivandam*, the Sanskrit *nibandha*; see p. 73, note 1, and p. 278, note 2.

¹⁰ See the Index to Vol. I, *s.v.*

free of taxes, as a *dēvadāna*, excluding one field (*pulam*) which is situated within (the land granted, and) which is a *dēvadāna* of the temple of Bhīmēśvara within the village,—to (the god) Mahādēva of the holy Anēkataṅgāpadam (temple), who is the lord of Kāñchipuram, a city in Eyir-kōṭṭam, (a district) of Jayankonda-Śōra-maṇḍalam.

(The land granted) is situated to the west of the village of Tāmar, alias Nittavinōdallūr, in Tāmar-nādu, (a subdivision) of Tāmar-kōṭṭam. The northern boundary (is) to the south of the temple of Gaṇapati. The eastern boundary touches the *kuri*<sup>1</sup> (belonging) to the temple (kōṭṭam) of Kumāra, on the south of this the temple of Kāli, and on the south of this the bottom of a sluice (*tūmb-aḍi*). The southern boundary (is) to the north of a field (*seruvu*), which is a *tiruvīdaiyāṭṭam*,<sup>2</sup> at the bottom of the sluice. The western boundary is to the east of the causeway (? *maṇpādu*) on the bank of the tank.

The king having ordered thus, Kulōttuṅga-Śōra-Brahmārāyaṇ<sup>3</sup> caused (the above) to be engraved on stone.

No. 78. ON THE SOUTH BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

Like No. 77, this inscription belongs to the time of Kulōttuṅga-Chōḷadēva I. It is dated in the 34th year of his reign, and records that the king granted 2 *velis* of land to the Anēkataṅgāpadam temple at Kāñchipuram. The land granted was situated in the southern portion of Kāñchipuram, to the north of the temple of Tirukkarrāli-Mahādēva, i.e., of the Rājasimhavarmaēśvara (now Kailāsanātha) temple,<sup>4</sup> to the east of the hamlet of Puttēri,<sup>5</sup> to the west of 'the royal wall of Rājendra-Chōḷa,'<sup>6</sup> and to the south of the hamlet of Kīr-Puttēri, i.e., 'Eastern Puttēri.'

As the land granted bordered on the Kailāsanātha temple, it is not impossible that it formed part of those gifts of Kulōttuṅga-Chōḷadēva, which were declared to be unlawful and were restored to the Kailāsanātha temple in the time of Kambaṇa-Uḍaiyar.<sup>7</sup>

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||\*] புகழ்மாதா வினங்க ஜயமாதா விரும்ப நிலமகள் நிலவ மலர்-  
மகள் புணர உரிமையிற்சிறந்த மணிமுடி சூடி மினவர்<sup>8</sup> கிலை கெட வில்லவர்  
குலை[த]ர என மன்னவர் இரிய[லு]ற்றி[ழித]ரத்திக்கனைத்துந்தந் சக்-  
[2.] கானடாத்தி விஜயகலிஷெகம் பண்ணி வீரலிஹ்மாவனத்துப்புலனமுழுதுமுடையா-  
னொடும் வீற்றிருந்தருளிய ஸ்ரீகுலொத்துங்கசொழலெவர்க்கு யாண்டு முப்பத்து-  
வாலாவது திருவாய் மெ[ர]ழிந்தருள். ஜயங்கொண்டசொழமண்ட-  
[3.] லத்து எயிற்கொட்டத்து நகரங்காஞ்சிபுரத்து ஆளுடையார் திருவனெகதங்காபதமு-  
டைய ஶேமாஷெவர்க்கு கீத்தகிமந்தஞ்செலுத்துகெக்கு அந்தராயமுட்பட இதை-  
யிவி [த]வ[த]ரானமிட்ட <sup>9</sup>கிர்நிலம் காஞ்சிபுர[த்துத்துணரி]லத்து<sup>10</sup>த்திருக்கற்றனி-  
ஷேமாஷெவர் கொயிலு-

<sup>1</sup> According to the *Dictionnaire Tamoul-Français*, this is a land measure of 576 square feet.

<sup>2</sup> This term is probably synonymous with *dēvadāna*; see the Index to Vol. I, s.v. *tiruvīdaiyāṭṭam*, and *Ind. Ant.*, Vol. XXIV, p. 258, note 48.

<sup>3</sup> On similar surnames or titles see p. 139, note 1.

<sup>4</sup> See Vol. I, p. 118.

<sup>5</sup> *Puttēri-teruvu* is still the name of the street which leads from Conjeeveram to the Kailāsanātha temple.

<sup>6</sup> It appears from this that Rājendra-Chōḷa had built a fortification wall round Kāñchipuram.

<sup>7</sup> See Vol. I, p. 118.

<sup>8</sup> Read மினவர்.

<sup>9</sup> Read தீர்.

<sup>10</sup> Read புரத்துண்ணிலத்து.

[4.] க்கு வடக்கும் புத்தெரிக்குக்கிழக்கும் ஈரஜெந்திரசொழந் திருமதுளுக்கு <sup>1</sup> மெற்கும்  
<sup>2</sup> கிழ்புத்தெரிக்குத்தெற்கும் நடுவுப்பட்ட வடதாழம்பள்ளத்துடைப்புட்ட[டத்]தெற-  
 கடைய் இட்ட நிலம் இருவெனியும் கல்லு வெட்டிக்கொள்கவென்று திருவாய்  
 மொழிந்த-

[5.] [ரு]ளப்பல்லவதரையர் கல் வெட்டிவித்த படி ||—

## TRANSLATION.

Hail! Prosperity! In the thirty-fourth year (*of the reign*) of Śrī-Kulōttunga-Śōṇa-dēva, who, &c.,<sup>3</sup>— the king was pleased to order that it should be engraved on stone that two *vēlis* of wet land on the southern side of the land belonging to Kāñchipuram were given,— for defraying the daily expenses, including the *antarāyam*, free of taxes, as a *dēva-dāna*, including the breach (*uḍaippu*) in the pit on the north where pandanus trees grow (*vaḍa-tāram-pallam*),<sup>4</sup> (and) which is situated within (*the land granted*),— to (*the god*) Mahādēva of the holy Anēkataṅgāpadam (*temple*), who is the lord of Kāñchipuram, a city in Eyiṟ-kōṭṭam, (*a district*) of Jayaṅkoṇḍa-Śōṇa-maṇḍalam.

(*The land granted*) is situated to the north of the temple of Tirukkarrali-Mahādēvar, to the east (*of the hamlet*) of Puttēri, to the west of the royal wall of Rājendra-Śōṇa, and to the south (*of the hamlet*) of Kīṟ-Puttēri.

The king having ordered thus, Pallavadaraiyar caused (*the above*) to be engraved on stone.

<sup>1</sup> Read மதிளுக்கு.

<sup>2</sup> Read கிழ்.

<sup>3</sup> The introduction of this inscription is identical with that of No. 77.

<sup>4</sup> The same term occurs in an inscription of Kambapa-Uḍaiyar, Vol. I, p. 119, text line 45 f.



